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"LIBERTY, HOLINESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, MARCH 7, 1840. NO. 1014.---VOL. XIX.—NO. 10.

RELIGIOUS MISCELLANY.

For the Register and Observer.

PEACE AND WAR.

Blood-hounds for the Seminole war! Dogs to hunt the Indians! The very proposition to use these brutes, for the destruction of men, seemed to excite the indignation of almost every one; and when it was known that the hounds had arrived, the whole American press poured forth its abhorrence of the wanton barbarity.

No wonder at this indignation. These dogs are trained in Cuba, to be the guards of the slaves. The method of training them is equalled in barbarity, only by the purposes for which they are used. The negroes are tied up, and the dogs set on them to tear their ancles and legs. The hounds, by this taste of blood, acquire the ferocity which fits them for this duty; and when the poor slave rebels at the whip, when down-trodden humanity can bear no longer its sufferings, and he escapes to the woods, the blood-hound is used to hunt him, as wild beasts are hunted. About thirty of these dogs have been imported to aid in the capture and destruction of the Seminole Indians, whose great crime is the doing that, which the honored leaders in our revolutionary war did—the fighting for their freedom and independence.

Nothing can be more gratifying to those who look forward to the time when war shall cease forever upon the earth, than this expression of the American people of their abhorrence of this barbarous act. It shows that the principles of peace are making a deep impression on the public mind. The sympathy and kindness now so generally felt for the persecuted Indian will strengthen as it flows, until it embraces the suffering of all who are exposed to the ravages of war; the just indignation manifested at one barbarous practice will lead to the examination of the long catalogue of moral and physical evils necessarily resulting from the attempt of two bodies of men to do each other the greatest possible injury.

The employment of dogs in war hardly increases its horrors; so full is it of atrocious barbarity that the mingling with it of animal ferocity adds but little to the dark coloring. It is because it is a new feature—something which the mind is not familiar with—that it makes strong impression upon us. Surely if the common events of war were presented to us for the first time it would create a greater disgust to hear that *men* were trained to hunt out and destroy other men, than that dogs were trained for this purpose. The employment is the same, and for this employment animals without souls are best fitted. In fact it is common to call soldiers 'dogs of war,' and soldiers have exulted in the name! 'My soldiers' said a gallant General, 'are like the bull-dogs of England; when they fasten upon the enemy they will suffer themselves to be cut to pieces rather than give up their hold.' If the dog's characteristic be the fair standard for a soldier's excellence, why be so very indignant at the employment of dogs in war? If it be right to destroy the enemy at all, if as Christians we may use fire and steel, force and stratagem, if it be justifiable to starve, to drown, to mutilate in every possible manner, why not use dogs, if dogs can more readily accomplish the object? And I am sure it appeals more strongly to our sympathies to see fathers, and brothers, and sons, taken from their peaceful homes and sent to perish by thousands in the swamps of Florida, or escaping death, to be morally ruined by the pollutions of the soldier's occupation, than the importation from Cuba of thirty blood-hounds. And as to the poor Indian, what matters it? This war is a war of extermination; in the name of humanity then, for the sake of the poor Seminole, I say it is merciful to end his sufferings as speedily as possible. Let us not strain at a gnat and yet swallow a camel!

The employment of these dogs brings before us in a new light the horrors of war;—not of this war only, but of all wars. This new developement invites to the examinatian of the whole mass of its savage practices. The nerves which now thrill at the fact of dogs being used, will soon thrill more painfully at the thought of Christians being trained and used to hunt each other. It is the mingling the man and the beast in the same dread work, the degrading of the soldier to the level of his associate, the raising up of the dog to the standing of the soldier which startles us, and brings before us the true character of war. It is this which should excite our indignation; we should rather blush that we *fight*, and mourn over the depravity of the world which tolerates war, rather than when this violence is sanctioned by Church and State, be astonished that dogs are deemed fit associates of soldiers. ELLIOTT.

Portsmouth, N. H.

FOUR KINDS OF ATHEISM.

The Atheism of modern times may be included, chiefly, under the four following theories or forms:—

1. That of an *eternal series or succession of physical changes*. This theory assumes that the present order of things exists of necessity, and has exsited from eternity, much as it now is. There has been the succession of the seasons, and of day and night; the composition and decomposition of material substances; the growth and decay of vegetables; animals living and dying; and all the phenomena of nature, in unbroken succession, and as the result of an inherent necessity, from all eternity.

2. The second form of Atheism is that of *specific tendencies*. This assumes that uncompounded, unorganized matter—matter in its *elements*, and this alone, has existed from eternity. But this unformed matter is endowed with *specific tendencies*; one particle tending *necessarily* to unite with another, and these with a third, and so on, thus constituting compositions and organizations, as we see them actually existing in the world. This form of Atheism is very like the Hylopathian, which was the earliest theory on the subject, in ancient Greece.

3. The third class of modern Atheists may be ranked with the disciples of Democritus and Epicurus. They are the advocates of pure chance. There is nought in the universe but material atoms, whirling about through the immensity of space. In their endless convolutions, congenial atoms chance to be brought together, and the existing organizations have thus been formed.

4. The fourth form of Atheism, existing in our own times, is the *pantheistic* or *transcendental*. And this is not easy to describe, owing to the mystical, unintelligible phraseology in which (whether designedly or not) the doctrine is inculcated. It may be concluded, however, in view of all that has been written on the subject, that the advocates of this theory mean to say, that what we call God is not a distinct, intelligent Being, a *person*, but rather a *personification*, a *figure of speech*. There is no God distinct from nature. The powers and laws of nature *personified* embrace all that can be philosophically included under the notion of a God. —*Biblical Repository*.

For the Register and Observer.

JUSTIFICATION BY FAITH.

This subject has been exceedingly perplexed by commentators and theologians. The great difficulty has been to make an essentially important distinction between justification by faith, and justification through faith; that is, by means of it as a moral condition. Faith has been called an instrument, by which the righteousness of Christ is passed over to the account of the believer. But it has been found nearly or quite impossible to make out the difference between a moral instrument and a moral condition; and to evince intelligibly how that true faith works its office, in the great affair of justification, differently from true repentance and new obedience: to evince plainly, how it can be that the believer is justified by faith, and yet cannot be justified by any thing which he does or can do.

If we lay out of consideration all regard to theological systems, and come to the examination of the subject solely in the light of Scripture and common sense, perhaps, the intricacy and perplexities of it will disappear. Let the plain question be put, what is signified by being justified: And let the answer be, it is being rendered just; made righteous; and then examine the Scripture passages, especially in the writings of Paul, and ascertain if this construction of them will make their import easy, consistent and evangelical. Take, first, the passage in Romans, iii. 28, 'A man is justified by faith without the deeds of the law;' and construe it thus; a man is rendered righteous by means of faith, purifying his heart and governing his life, though he is a stranger to the Mosaical institutions. Then take the passage in the 24th verse; 'Being justified freely by his grace, through the redemption there is in Christ Jesus;' and understand it as signifying, that we may become savingly righteous in the sight of God, by obeying that gracious covenant, that law of liberty, given to mankind in the gospel of Christ. It would not be consistent, and, of course, it would not be evangelical, to understand the passage, as teaching that we may be accounted righteous before God without any thing done on our part, but leaving the whole work for Christ to do. Take, now the the text, Chap. iv. 3, 'Abraham believed God and it was accounted unto him for righteousness.' Agreeably to the principle we have assumed, the meaning is, Abraham's faith, being a living and operative sentiment, rendered him a righteous man in the sight of God. But how shall we understand the preceding verse; 'If Abraham were justified by works, he hath whereof to glory?' We must, obviously, understand that kind of works which the apostle was contending against; the deeds of the law; obedience to a ritual covenant. Abraham was a righteous man before any such covenant was given to him. And when a covenant of this description was instituted, it was a seal of the righteousness, (of the righteous character) of the faith which he previously had. What, then, rendered Abraham a righteous man? Evidently, it was the sanctifying influences of his faith. It was, in him, a working principle, prompting him to trust in God and yield obedience to his word. 'His faith wrought with his works;' it wrought out works, for 'being strong in faith,' he gave examples of the most self-denying and holy obedience. 'The promise that he should be the heir of the world, was not made to Abraham through the righteousness of the law, but through that of faith.' He did not attain to his eminently righteous character by obeying a special, prescriptive covenant, but by having such a faith toward God, as that which works by love, purifies the heart and overcomes the world.' It was what Abraham *was* in his own person, and what he *did*, that was the ground of his justification. He was not made righteous by another persons' righteousness but by his own.

It has been said, that 'a perfect righteousness is necessary in order to justification.' But does the Bible, any where, declare this? It is a dogma of theology, but not a sentiment of the Holy Scriptures. They declare that whoever believes, whoever repents of his sins, whoever fears God and works righteousness, is accepted of Him, and shall not come into condemnation.

How did the faith of the elders, so memorably eulogised by Paul, in Heb. xi. justify them both before God and the world? It incited them to works of noble patriotism and righteousness, prompting them to encounter dangers, endure hardships, and suffer death, in all their fearful and formidable shapes. It justified them by making them righteous. And, thus, also, faith must, and does justify all other men who are the subjects of it. There is a faith which saves men; and there is a faith which cannot save them. And the difference between the two descriptions of faith is not difficult to be defined or understood.

We will take another scripture passage. 'Being justified by faith we have peace with God through our Lord Jesus Christ.' According to our principle of interpretation, it must be understood as teaching, that Christians, being rendered righteous (not perfectly righteous,) but so as to be accepted of God and forgiven, agreeably to the gracious terms of the gospel of Christ, are now in a state of peace and friendship with their Father in heaven. Their faith, in its operations and effects, rendered them acceptably righteous before God, and the privilege of this happiness, came to them by the gospel of Jesus our Lord. By this, we who were strangers and enemies, have now become fellow citizens and heirs of the household of faith.

It is worthy of special notice, that the Scriptures never say that believers are justified by the righteousness of Christ. The passage which approaches nearest to this is the following: 'not having on my own righteousness which is of the law, but that which is by the faith of Christ; the righteousness which is of God by faith.' Now, why did not the apostle here say, that his hope was to have on the righteousness of Christ? This, if any where, was the most fitting place. We can account for the omission only on the ground that he never had the thought of such a thing in his heart. He knew nothing of the doctrine of a transferred, imputed righteousness. He knew what the righteousness of the faith of Christ was. And this is the believer's own personal righteousness. He believes the gospel and obeys it. By this means he becomes righteous. He is quickened from spiritual death. Old things have passed away, and he becomes a new creature. The moral difference between the past and the present, is in himself; in the attributes of his own personal character.

We will take one more passage; 'The just shall live by faith.' They are constituted just or righteous through the influence of their faith. It makes them alive to duty and holiness, and thus secures to them the smiles and the salvation of God.

But how is it, that works are excluded from the ground of the believer's justification? The works excluded, are those dead works, mentioned by the apostle in Heb. vi. 1, and ix. 14. These could not constitute a man righteous before God. But works of true virtue and holiness, growing up from the seed of faith toward God, are of a different character. By this description of works, have saints in every age of the world, been justified. Not, however, by the commutative merit of them. They do not earn the wages of eternal life; men bring God in debt to his creatures. He freely promises, and he freely gives; 'it is the gift of God through Jesus Christ our Lord.' Yet, however, in such a sense that every man is rewarded of God according to his works. F.

Amesbury.

[From the Monthly Miscellany.]

DAVID ELLINGTON'S SUBSCRIPTION.

BY THE AUTHOR OF 'THE RECOLLECTIONS OF JOTHAM ANDERSON.'

Our friend David Ellington was not ambitious of what is called 'rising' in the world. He was gifted largely with the spirit of content. His little cottage and humble furniture were good enough in his eyes, and he looked with no longing on the more luxurious fare of his neighbors. But though he sought it not, the consequences of his industry and frugality was that he became a rising man. His wants were so few that he earned more than would supply them, and found himself after a few years becoming better off in spite of himself; while his well-informed and steady good sense won for him the good opinion of all who knew him, and made him a person of growing consideration in the village. It is impossible for a good and sensible man to cultivate his mind by study, without being made use of and honored, whatever his station may be.

When therefore the season came round that it was necessary to renew the subscription for the minister's salary, the committee early called on David to know what he would subscribe. We are ashamed to say, that the village he lived in was one of those divided places which had set up more meeting houses than it could well support, and contained many of that mean class who abuse the voluntary principle, by shirking as much as possible their share of the pecuniary burden. This is what some quite rich men are not ashamed to do; and the consequence was, in the present case, that the less wealthy must really make very great sacrifices, or abandon the idea of having a minister in the place. The month of March never passed without anxiety; who were going to sign off, and who would withdraw or lessen their subscriptions, were questions that agitated many bosoms, and the very soul's life of some seemed suspended on the issue. Perhaps few were more anxious than David and his wife; for they were both from habit and principle devoted attendants on public worship and ardent friends of the ministry; their religious comfort and growth depend essentially on the regular ministration of the word and ordinances; and now that their children were becoming old enough to be affected by the manner in which the sabbath should be spent, the prospect of being without a minister seemed to them like consigning their offspring to heathenism.

Mr Jones, therefore, when he entered with the subscription paper, met a very different reception from the grumbling and ungracious welcome which almost repelled him from many a wealthier door. 'I am heartily glad to see you,' was the greeting; 'I hoped that you would be along shortly; for I don't know whether Jane will have any flesh left on her bones, unless it is soon settled whether Mr Hertson will stay another year or not. Pray how does the matter stand?'

'Look for yourself,' said Mr Jones, 'there is the paper.'

David took the paper, and was surprised to see so few names upon it.

'Oh, you need not be surprised,' Mr Jones said; 'we poor men who are willing must make up for the rich men who are unwilling.'

'The poor rich men!' exclaimed Jane.

'Aye,' said David, 'but here is one noble minded and *rich* rich man. This is like him; 'Thomas Beaton one hundred dollars,'—year after year; and there is his neighbor Dr. Pillerton, who has three times as much property, yet never put down more than twenty dollars, and this year he is not down at all.'

'Not yet,' said Jones; 'he says perhaps he will by and by; but he does not fairly think he can afford it, and he is not sure it would not be as well to give up having preaching for a year or two; it's a great tax on the place, and perhaps after resting awhile and taking breath, we shall feel better able to take another pull.'

'And yet the Dr. counts himself a religious man and a good member of society! He is the only really rich man in the place, and gives no more toward supporting the most important institution in the place, than many who earn their bread by daily labor. He could pay the whole expense of the society with less inconvenience than neighbor Smith pays fifteen dollars. Smith does it by contriving, and denying himself, and extra work; the Dr. would pay out the five hundred and not need deny himself a pinch of salt.'

'But self denial is easy to Smith,—it is his habit,' said Jane; 'it would be martyrdom to Dr. Pillerton.'

'Therein a poor hard working man has the advantage. Public spirit is easier to him, because he thinks less of what it will cost him. If it was not for men like Beaton, we should get to think riches the most deplorable curse that can befal a man. And here is the next name, James Helston, seventy dollars—very excellent;—and Timothy Morritt, forty,—good; —and John Spone, thirty;—and do you come to *me* next?'

'Why, to be sure, it is not your turn; but if we mean to raise what is needful, we must go to the willing, not to the able. In fact, I think that it's the willingness which makes able; I give up the notion of its being *money* that makes a man rich; and on the whole, David, I begin to think that you are about as rich as any body I know.'

Jane laughed. 'He says so himself sometimes, and I am much of the same mind. What do you suppose he was saying about the subscription this morning? Why, said he, Jane, we have been very prosperous this year, no sickness, no misfortune, and have earned more than we have spent. There is nothing in this wide world that we want, but to be certain we shall have your minister another year; without that we shall be unhappy; and we must do the most we can towards securing him. But what can we do? I asked him; that must be seen to by those that are better off than we; our share can't do much. Our share? says he; what do you call our share? Oh, says I, about six dollars, reckoning by the scale of the rich shop-keepers up in town. You've no right to do more than they. He came very near being angry, when he heard me say this; but he soon saw I was not in earnest; and we both agreed, that what others did was no rule for us, and that for such an object we must do all we could. So he said he should strain a point and put down fifty dollars!'

'Fifty dollars! Bless your soul,' cried Mr Jones; 'well you *are* the richest man in town, it don't signify. But can you afford it?'

'Why,' said David,—though it is quite time to call him Mr Ellington,—'I have always observed that men can afford to pay for their *whims*, whatever they may be: even the Dr. yonder, who doubts whether he can afford twenty dollars to support preaching, can easily afford ten times twenty for the luxuries and amusements which he has a fancy for. Now it's my *whim* to have a minister therefore I can afford it.'

'Just so,' said Mr Jones; 'and if we make up our subscription this year, it will be precisely because you and a few others who can't afford it, have taken up the whim of being extravagant on this article. Well, I've often found it so; and I remember an instance of it when I was last in New York. I was sitting alone with my brother in his office, when in came a gentleman with a subscription paper for some charitable object. Albert was very much interested in it, for it was a great scheme, and he turned over the book, to see how the thing went on. He read of the hundreds and fifties, and made his remarks as he read, and ended with saying when he got through, It's always just so,—the thing is carried through by your *middling men*. There's only one wealthy man on that list who has given generously; all the rest have given the same sum which is given by the comparatively poor man; and if all gave in the same proportion, the project would fail. If the middling men had the conscience to do merely in proportion to what the nabobs do, instead of fifty they would subscribe only five dollars;—and what would become of the charity then? Look here, he added;—here is your minister, down for fifty dollars, and A. and B. and C. and D., members of his parish, each fifty;—*he* with an income of two thousand a year, not one of them with less than six thousand. But they would esteem it a great extravagance to subscribe one hundred and fifty dollars. And suppose you ask E. and F., who are living at the rate of ten thousand a year, to give two hundred and fifty;—they would think you mad; yet it is just what their minister gives. And so he went on,—you know it is not easy to stop Albert when he gets a going. Here are several ministers, he said, who have subscribed from twenty to fifty dollars each. Certainly according to your principles they can not afford it; and yet you do not think strange of it; they are expected to give largely and to many objects, and you, rich parishes, know this, and yet keep them on miserable pittances of salaries, which straiten them and disgrace you. —His visitor tried to interrupt him here, but he had got warm, and the attempt only made him more earnest. Yes, satd he, you disgrace yourselves. There are more than fifty of you in that church, who cannot live on less than four thousand dollars a year; and yet you keep your minister down to two thousand, and expect him to be a charitable man, and are angry if he does not wear as good a coat and live in as good style as any of you. Is that fair? And that is not all; you tax him higher than any body for the expenses of the church. Tax him! said he, what do you mean by that? He does not pay a cent of tax.'

'Oh,' interrupted David, 'I see what he meant;—something like parson Orne over the river last year. They came to him with a long face, and told him that the subscription for his salary fell short seventy dollars, and they could not raise it. Indeed! said the old man; that never happened before, and I won't have it said that my parish is not able to pay its minister; give me the paper. So he took the paper, and put down his own name for seventy dollars. There, said he, I won't have my minister suffer for want of the regular subscription.'

'Well,' continued Mr Jones, 'it was something of the same sort, to be sure. Pray, sir, said Albert, is not your minister a man of talents; and accomplishments? Rather a powerful and eloquent man, is not he?—Yes, quite so, quite a first rate man.—He would have made a distinguished lawyer or doctor, would'nt he? —No doubt of it; if he had chosen, he might have had the first practice in the city.—Well, I suppose the first practice in the eity is worth eight thousand dollars a year.—More than that, he said; there are more than a dozen lawyers and doctors too who make eight thousand a year.'

'It is not possible!' exclaimed Jane.

'I don't know,' said Mr Jones; 'he asserted it, at any rate, and I think it not unlikely. Very well, said Albert; then if he had chosen one of the other professions, he might have been receiving now eight thousand a year instead of two;—that is, he gives six thousand a year to your society. He pays a tax of six thousand a year for the support of your church! And yet you think you treat your minister very well! I am ashamed of you!'

'That was capital,' said Jane; 'what did his friend answer?'

'Nothing; he looked as if he had got a new idea for the first time in his life, and when my brother, without uttering a word more, had inscribed his name, the astonished man walked away without saying good day.'

'However,' said David, 'I cannot think that it would be right for parishes to give, or ministers to have such large livings. They would be tempted away from the simplicity of tastes and modes of life which so become their office, and which enable them to be the friends of all orders of their people.'

'I think so too;' said Mr Jones, 'but we need not moralise about it now, for there is no danger of its being done; at least there is no fear that *our* minister will be tempted by more wealth than he can use well. I doubt whether even your fifty will raise it to five hundred this year; and that is hardly enough to starve upon.'

The subscription was made, and Mr Jones bade good morning, and walked away; but Elligton's *whim* prevailed, and he called after him. 'Neighbor Jones, if it pinches at the last, I think I can contrive to add five or ten dollars more, rather than all should be lost.'

Uncle Giles would have called him a crazy fool; but his wife threw herself on his neck and kissed him with tears of satisfaction. And when Mr Jones spoke of it afterward he said, 'These are people to redeem the world; where there are such spirits, every thing is possible.'

The example was not lost, and Mr Hertson remained.

Extract from Mr Waite's Discourse on the Interment of eleven Mariners wrecked on Cape Ann, Dec. 15, 1839.

* * Let us now sketch to ourselves a hasty and, necessarily, very imperfect picture of the closing scene in the lives of these our unfortunate fellow beings.

In imagination, we see them leaving their homes under the cheering smiles and benedictions of wife, children, friends.—They embark with buoyant hopes and prayers for a prosperous voyage, and for a speedy and safe return. We see them in their freighted barks pursuing their course o'er the billowy main, but anon, —the sky darkens, the winds roar around them, preluding a storm: they make our harbor, cast anchor, and hope here to lie in safety. Alas, delusive hope! They see the mighty waves roll on the 'increasing fury of the gale': anxiety, fear and anguish fill their hearts as their vessels yield to the heavy sea, as they slip their cables, or drag their anchors, and are borne in fearful proximity to this rockbound shore. —We see them in imagination, but some who now hear me, saw them in reality, and with inexpressible commiseration, when despairing of relief, they ran their vessels amidst the angry surf or death-threatening breakers, to take chance among the fragments of their riven hulls. But who can depict the awful scene, or imagine the horrors that ensued, when, having struck the shore, vessel after vessel was shattered and broken up by the battering strokes of the heavy sea,—when one human being after another, was swept by the swelling wave into the raging, foaming deep; and when others, in attempting to gain the strand in boats, were immediately submerged in the eddying waters, or borne back by the reflux of the shore-lashing surf.

Night now closes in upon that heart-rending scene,—and what a night! in which our rocky promontory was shaken by the Storm King to its very centre, was that, to the horror-stricken victims, among whom the angel of death continued his work of destruction and slaughter amidst the roaring of winds,—the rush of waters,—the falling of spars,—the crash of timbers, and the shrieks of eternity-expecting men and women.

'O, I have suffer'd
With those that I saw suffer! a brave vessel,
Who had no doubt some noble creatures in her,
Dash'd all to pieces. O, the cry did knock
Against my very heart! Poor souls! they perished.'

Fancy may essay to paint the scene, but it far transcends the power of the pen to describe, or the agitated minds of those who escaped or witnessed the imminent perils and havoc of that night, fully to imagine its appalling terror.

At length the prayed-for day dawns upon the remaining but unrelieved survivors of the storm. Upon the billows, agitated by the yet unspent fury of the wind, were presented to view the work of destructive power and darkness—strained, leaking and sparless vessels, with signals of distress flying above their hulls, appealing, and not in vain, to the humanity of our citizens, to whose noble, most praiseworthy and hazardous exertions, many are indebted for their rescue from a watery grave.

And now again, along our iron-bound coast, what a scene of destruction of chattels, merchandize, stoven, dismantled wrecks, and of denuded, dead and mangled human bodies; in view of which the heart sickened in pitying humanity, while the soul bowed in awe as it traced the footsteps of Him, who had so lately passed there in terrible majesty and power.—They, who witnessed the scene, will never forget, when the winds of heaven howl about their dwellings, to think of the perils of the mariner, and the omnipotence of God.

As in shrinking horror I gazed upon the robust form, the sinewed arm, the manly countenance which had faced the tempest and battled with the elements, now stretched upon the sand, stiffened in death, unrecognized by friend to tell their history, I was forced in imagination to think of the home, the wife, children and friends, to whose lips the bitter cup of affliction was soon to pass, and I felt that the time had indeed come, when, in the language of the poet,

'No more for him the blazing hearth will burn,
Or busy housewife ply her evening care—
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share.'

[From the Liberator.]

BRITISH INDIA.

Speech of Professor Adam, at the meeting of the Massachusetts Anti-Slavery Society, January 23.

Mr Garrison having presented the following resolution, on behalf of the business commitee, viz:

Resolved, That as the cause of humanity appertains exclusively to no country or people, but overleaps all geographical and national boundaries, this Society feels the deepest interest in the formation of the British India Society, in Great Britain, for the emancipation and general improvement of the one hundred and fifty millions of the human family in India, so long and so cruelly oppressed,—and regards it as one of the grandest moral enterprises of the age, the success of which cannot fail greatly to aid in the overthrow of American Slavery: That in his advocacy of this great, humane and glorious enterprise, this Society would cheer George Thompson, the friend of every people and clime, 'onward—right onward;' assuring him that our interest in his welfare and labors is increasing in intensity,—that we regard him as still laboring, most efficiently and faithfully, for the extinction of republican slavery in striving to 'bring to a perpetual end' British tyranny in India—and that the important services he rendered to the cause of bleeding humanity, in this country, will long be remembered by a grateful posterity.'

The Rev. S. J. May said—Warmly as our feelings are enlisted in favor of the enterprise spoken of in this resolution, we are by no means so well informed as we ought to be respecting it. This resolution, Mr President, has been brought forward at this time, because there is now in the house an English gentleman, whose information, derived from a long residence in India, will enal le him to sustain it in the way that our ignorance of the details of the subject renders so desirable.

Mr May then introduced to the audience

Mr Adam, formerly of Calcutta, now of Harvard University. When I came here this morning, Mr President, (Mr Adam observed,) I had no intention of addressing you, or of taking an active part in the proceedings of this meeting; but when I understood the objects of this resolution, I could not resist the request to give it my support. As a friend of humanity, I am grateful to this Society, that it feels and expresses its affinity, with the British India Society, at the formation of which I was present, and whose objects are of the highest importance to the welfare of that populous and interesting country. Upwards of a year ago, I arrived in this country from India, after a long residence there. From hence, I went to England, and reached there at the time that the condition of British India was making an impression on the minds of a few philanthropists. I took an early opportunity of seeing George Thompson—a name dear and familiar to this assembly. (Applause.) I found his attention strongly attracted towards India. The depressed condition of her population,—their physical wants, and the sufferings from famine, believed to be consequent upon the misgovernment of East Indian affairs, had awakened in his mind the idea and the determination of awakening public attention the subject. I was able to communicate to him information, and to point out the sources of information, which enabled him to give a more definite direction to his efforts. The British India Society was shortly after formed in London, and with which Mr Thompson is connected as lecturer and agent. Its great object is to diffuse just ideas and correct information respecting the people and affairs of India, in order that the people of England may be qualified to judge of the measures adopted or proposed for its good. You, with your limited relations, and the slender bonds of interest connecting you with that distant region, have never, in this country, been in possession of that information which you might expect us, as a people, so strictly and influentially connected with India, to possess. But, I might affirm, that England is as ignorant as America of what it is her duty, in an especial manner, to know. Notwithstanding the numerous and weighty reasons which might be supposed to exist for expecting to find England sufficiently informed on this subject,—notwithstanding the dependence of India on England,—notwithstanding all the vast fortunes accumulated there by Englishmen,—it is an extraordinary fact, that it is, at this moment, as necessary to employ all the means of diffusing information *there*, as it would be *here*. For the purpose of acquiring and preparing all the necessary information, that the

British public might be aroused to take effectual steps for the relief of the people of India, the British India Society was formed, with Mr Thompson as its agent and representative; and a more eloquent, persevering and devoted advocate, has never been raised up to vindicate the claims of the forgotten and oppressed. (Warm applause.) I do not say that he is never mistaken in his statements, where the difficulty of obtaining accurate information is so great;—I do not say that he may not have been sometimes hurried away by the high enthusiasm of the moment;—but I do say, that he has no other object than the single one—the good of his fellow-men,—and that, in devotedness to it, he is unequalled. It is a fortunate circumstance for India, that *such* a man should have been found, to devote to her service the great powers of his mind and heart.

A hundred and fifty millions of people! what a vast idea—that of elevating them to the enjoyment of their rights as men and as subjects of the crown of England! This number, however, is not *all* directly under the government of Great Britain. About one hundred millions, only, can properly be so considered; but the other fifty millions embraced in this calculation, are very strongly influenced by any action of the British Government in India. The one hundred millions directly subject to its power, are sunk in poverty and debasement; not only ignorant of true religion, but oppressed by a system of government which drains their life-blood, and reduces them to the very lowest means of subsistence; and even these too often fail under the pressure of taxation brought to bear upon them in concurrence with an unfavorable season; and then follow those frightful and desolating famines, of which an example has recently occurred, which sweep off the population by thousands, whose sufferings are unheard, unknown, and unremedied. I must not, however, forget that I am addressing an Anti-Slavery Society, and that your great object is the extinction of slavery. It is a vast and noble enterprise; one to which few others can be compared. (Applause.) I entirely concur with your estimate of its importance, and here cordially give in my adhesion to your object. (Expressions of deep feeling and applause.)

Slavery exists in India to an extent almost unknown, even to a majority of the Englishmen resident there. Scarcely, even in Calcutta and the large towns, are they aware of the condition of the provinces. In Canara, Malabar, Mysore and Travancore, agrestic slavery prevails in as deplorable severity as your own. Efforts have been sometimes made by various servants of the East India Company for the benefit of those oppressed people; but these disinterested efforts have always been frowned upon. Little aid is to be hoped for, primarily, from government. It is a fact, that, at the present moment, slavery still exists unchecked in India. Still may be reckoned among her population almost as many slaves as were freed by the emancipation act, in the West Indies—certainly not less than five hundred thousand, exclusive of those held in slavery by the national powers. It is my deliberate and well-founded opinion, that England has now as great a work to do for freedom in the East, as she has accomplished in her West India possessions. Nor are the difficulties formidable, for the slave population consists, with comparatively few exceptions, of natives of the soil, possessing the same religion, and practising the same customs as the free population, with which, when liberated, they would naturally and easily coalesce. The spirit of the age, and an enlightened public opinion, will act, however, with greatly accelerated speed, since the way has been prepared by the abolition of West Indian slavery. The day will speedily come, when the public sentiment of the Christian world shall proclaim freedom in the East. (Applause.) Your voice is a part of that public sentiment. I am confident that it will be heard, both in England and in India. I have recently received a letter from a respectable native friend in Calcutta. He has learned how British philanthropy has been moved in behalf of his suffering native country, and his heart rejoices in the hopes which the formation of the British India Society has created. Its effect cannot fail to be great in aid of your efforts for the extinction of slavery in America, and to procure its termination throughout the world. God grant that men of all nations may stimulate each other in earnest labors to that end. My heart rejoices in the prospect of their going forward in hope and endeavors for the future, forgetting what is past. Forgetting past misunderstandings, and putting aside every extraneous and foreign object, let all advance together to the attainment of your great and common purpose, which demands united and zealous exertions.

Mr Garrison inquired of Professor Adam, if the slaves in India were attached to the soil?

Mr Adam. They are, for the most part, domestic slaves, in Bengal and in western and northern Hindostan; and, generally speaking, among the native proprietors, to sell such, is considered disgraceful. When, however, men voluntarily become slaves by selling their liberty to their creditors, these may be sold, and are sold, without hesitation. In the South of India, there may be perhaps 200,000 agrestic slaves, who may be disposed of by their masters. The separation of slaves from the soil, is an innovation upon the old customs of the country, introduced by the British Government. Previous to the establishment of the British power, these slaves were *adscripti glebæ*. But for arrears of revenue, and in the process of executing the decrees of the India courts, the practice of separating them according to the dictates of interest and convenience, was introduced, and has greatly increased. A knowledge of all these things might be made to tell most powerfully against the East India Company.

Mr Child inquired to what reasons it was to be attributed, that the apprenticeship act did not take effect in India, as was at first supposed?

Mr Adam. The rule is, that no act of the Imperial Parliament shall apply to it, unless India be especially mentioned. The last Charter act to the East India Company expired in 1833; and in the renewal of the act at that time, there was an order or recommendation that an inquiry should be instituted into slavery in India, and that it should be extinguished as speedily as possible. This provision of the Imperial Parliament has been neglected. Inquiries may perhaps have been made, but nothing at all has, up to the present time, been done.

Mr Child. I recollect to have heard it stated, that a clause in the act of 1833, securing the abolition of slavery in India, did actually pass the Commons, but was thrown out in the House of Lords.

Mr Adam. That was done by the Duke of Wellington's amendment, which changed the time specified to an indefinite period; 'so soon as such extinction shall be practicable and safe.

Mr Garrison. I recollect to have heard Mr O'Connell say in Exeter Hall, that by a clause of five lines, more than a hundred millions of British Indian subjects had been emancipated. I believe it was not until two or three years afterwards, that British abolitionists found, to their surprise, that it was not so.

The eulogium just passed upon our beloved friend, George Thompson, fell gratefully on my ear. Indeed, that name can never be mentioned among us, without exciting the deepest emotions of affectionate admiration. George Thompson always has made himself a martyr to the interests of his race. After the emancipation of 800,000, in which his gigantic efforts were so greatly instrumental, one would think he might have sought repose. Not so. He can never pause while a bondman remains on earth. He has now a field where his mighty energies will be tasked to the uttermost. I have been unable to read his recent powerful lectures on this subject, without feeling pangs of horror take possession of my soul at the scenes and the facts they reveal. There is a broad and beautiful region,—populous and fertile, and blessed with the bounty of nature in her most lavish mood; and yet its inhabitants are perishing—perishing by the 100,000, of famine!—ground to the dust under British exaction—their all,—even themselves, seized upon and sacrificed. I beg leave to give notice, Mr President, that the Lectures of Mr Thompson on British India are now in the press, and will soon be ready for sale, at the low price of 50 cents per copy: and I hope that all who feel an interest in the abolition of American slavery, as well as of slavery in India, will take the first opportunity to read them. It will show them how intimately the labors of abolitionists throughout the world are connected. If the British cotton market can be supplied from India, there will be an end of American slavery.

Mr Mellen expressed the opinion that the operations of the British India Society would powerfully re-act upon the system of American slavery, and presented some statistics and papers of the British India Society in support of that opinion.

The resolution was unanimously adopted.

For the Register and Observer.

THE CHRISTIAN LAYMAN.

Of this work a pious, learned Doctor of Divinity has said, in a letter to the author, 'I have read the Christian Layman, with great attention; and as you requested me to give my opinion of it, I profess to you that I consider it a clear and powerful discussion of the doctrines on which Theologians have been so divided in their opinions. The manner, in which you state, explain, and argue the point in issue is truly forensic; and the elucidation of the cited passagss of scripture discover much critical acumen, and no inconsiderable acquaintance with controversial Divinity.

On the whole, if the book be read with a mind open to conviction, and disposed to receive the truth, when fairly exhibited, and upon full scripture testimony, it will correct error and establish the truth, and give you the title of an able Christian advocate.'

Another learned D. D., has said concerning the same book: 'The arguments appear to me to be sound, and the general style uncommonly natural and spirited, and therefore fitted to interest a good many people, whom a more dry and formal manner would repel. To such I doubt not the work will render most valuable and welcome service, and I should be glad to see it put in a way to do so. I most decidedly wish that the book may be put in general circulation.'

We invite Christians of all denominations, candidly, to read this little book, and judge of it for themselves.

For the Register and Observer.

One word more touching the Ministry at Large and the forms in which a sympathy for the poor is expressed among us. I was pleased to see in your paper of Feb. 22d, a tribute to the generous efforts of a certain 'sewing circle' of ladies whose object is to aid the 'Poor's purse.' They well deserve the eulogy which your correspondent has passed upon them. Their charity is unobtrusive, and perhaps but little known beyond the particular circle of its application; but the writer of this can testify to the efficiency of that society and the aid which it has rendered the Ministry referred to. As one of their almoners I may state the fact that within the last three months alone the ministers have received from that source over one hundred and fifty dollars. Those ladies are indefatigable in their works of charity. They seek no publicity for their works but are better known by the fruits of their industry and zeal. As to the question at issue in the articles which led to this, if it *be* a question whether the Ministry at Large has received all the aid it requires, it is not for me to say of course whether the churches concerned in its success *have* or have *not* done (as your first correspondent intimates) all that they *can* or all that they *ought*; but one thing is very certain, that *much, very* much remains to *be done* before even the noble and generous purpose of those churches with regard to it can be realized. J. T. S.

THE PEACE OF GOD.

We care not how unable one of our village Christians may be to defend the outworks of religion against a bold and cunning assailant—he has an armoury, in the depths of his own experience, from which to fetch weapons for guarding his citadel. In brief, this village Christian, however poor and illiterate, enjoys that 'peace of God which passeth all understanding;' and if we have been at all accurate in our statement of the elements of which this peace is composed, it must of itself be sufficient to preserve him against sceptical attack; for he who has this peace has his will moving in harmony with the divine, his affections subjugated to a holy law, his desires refined, his fears of trouble and of death subdued, and his hopes of immortality vigorous and abiding. And is there no evidence to him in all this, that the system which he has received, as divine, had God for its author? Whence these ennobling, purifying influences? whence this serenity in the midst of storms? whence this mastery of rebellious passion? whence this composure in the prospect of dissolution? Are these the fruits of falsehood; of docrrines invented by deceivers; of a religion coined by enthusiasts, and believed only by the ignorant? Oh, the man in whom the peace of God resides, has only to recur to this peace, (a peace obtained, be it observed, through obedience to the Bible,) and he needs not the witness which the stars in their courses, or the accumulated occurrences of century after century, bear to the inspiration of Scripture. He cannot doubt the origin of this peace; the world could not have given it, as the world cannot take it away.—*Rev. H. Melvill.*

CHRISTIAN REGISTER.

BOSTON, MARCH 7, 1840.

SOCIETY FOR THE PREVENTION OF PAUPERISM.

We attended the meeting of this association on Sunday evening of this week, and were strongly impressed with a sense of its wisdom and importance. The discourse was plain and convincing. Mr Howe has evidently very clear and just views of the subject, and cherishes an intelligent zeal in relation to the honor and interests of the Society. There can be no doubt, we think, that it had its origin in an idea not the less profound because perfectly true and apparently obvious. It is not enough to relieve the physical wants of poverty. In this way it may be only increased and aggravated—the lingering remnants of moral resource destroyed forever in the bosoms of its victims. Great harm has been thus done—pauperism, helplessness, crime, with their attendant woes, have increased and multiplied under the injudicious action of the benevolent sympathies of the community. While we have been feeding and clothing the body we have starved and disrobed the soul. Christians must learn that the only real and lasting benefits are spiritual. We have done a fellow being no true good till we have made him better, wiser, stronger as a moral and accountable agent—till we have quickened into resolute action his moral and intellectual energies. It is easy for those who have it to give money—but money is not the one thing needful. It is inward might. We must give not alms so much as motive, self-respect, encouragement, hope and awakening influence. While the beggar goes from our door with his hands full of bread and a dollar in his pocket, it is very possible he goes more poor, feeble, and miserable than he entered it. The last throb of spiritual life has subsided. It will not do to follow blindly our instincts and sympathies. To do real good is the highest science. It demands thought, caution, and illumination from on high. Vehement, impulsive efforts are vain if not pernicious. And as yet there is no science so little understood as that of usefulness, beneficence. It is probable that a very large portion of the benevolence of the world is wasted. At least it is not twice blest. It may benefit the agent while it harms the recipient.

Nine tenths of the pauperism in this community proceeds from moral causes, and the remedy, to be effectual, must be moral. Outward evil and wretchedness are only indicative of the greater evil and wretchedness that are festering in the soul. We are aware there are many individual exceptions to the truth of this remark. But in relation to societies, it is almost always true, that their sufferings are in proportion to their sinfulness, their miseries to the perversion and wickedness of their members. All that is necessary to make a people happy, prosperous, powerful, is virtue, righteousness.

This Society strikes at the root of the tree of evil. It is not satisfied with plucking its bitter fruit, and destroying its leaves and branches. It stops not in endeavors to dry up the fierce, black, pestiferous streams—but goes to the fountain with its purifying and life giving influences. Its work is to bruise the serpent's *head*.

There are few if any associations that can command more unqualified respect. For want of such efforts what an immense and fearful mass of pauperism and crime has accumulated in London—enough to shake the throne and inundate the nation. *There* are weltering the elements of anarchy and revolution more terrific than have yet been exhibited to the sickened and frightened heavens. Associations like the one under consideration can save our cities from falling into the same fearful condition. Hundreds every year can be rescued from woe and infamy, and be placed in circumstances to become independent, useful and happy. They can also put a stop to street beggary—a matter most devoutly to be wished. Nothing is more annoying than such applications. Whether we give or refuse we feel perhaps equally uncomfortable. It is hard to refuse a shilling to apparent, pleading want, and wrong to give it to the gratification of vicious appetite.

We insert a part of the Constitution of the Society.

PREAMBLE. Whereas we believe that true benevolence consists not wholly in efforts to relieve the distresses of the poor, by the distribution of alms among them,—but also in exertions to prevent, as far as is practicable, the existence of those distresses,—and whereas we believe that this object of prevention may be greatly promoted, by a more intimate personal acquaintance with the necessitous of all classes, by affording them advice and encouragement to habits of industry, economy, temperance and virtue, and to a prudent use of such means of livelihood as they possess, and above all, by carefully nurturing in them those feelings of self-respect and self-dependence which are too often lost by the reception of charitable aid. We, the subscribers, for the purpose of uniting our efforts to advance, by these means, and by the collection and diffusion of information, the great work of preventing the evils of pauperism in the City of Boston, hereby form ourselves into an Association, under the following Constitution.

Article I.—This Association shall be called 'The Boston Society for the Prevention of Pauperism.'

Art. II.—The object of this Society shall be the Prevention of Pauperism, by means of personal acquaintance with and friendly advice to the necessitous of all classes,—by furnishing them with opportunities, and encouraging in them a disposition to support themselves,—by inducing among them general habits of industry, frugality and temperance,—and by discouraging beggary and dependence on charitable aid, on their part, and injudicious alms-giving on the part of others. And a further object of this Society shall be, the collection and diffusion through the community of all useful information upon the causes and extent of pauperism.

Art. III.—Individuals paying to the fund of the Society a sum not less than two dollars annually, shall thereby become members. And the payment by any individual of the sum of twenty dollars, shall constitute him a Life Member of the Society.

STORIES FOR THE PEOPLE.

This volume is made up of several entertaining stories, by the author of Three Experiments of Living. They have been very extensively read, much admired, and highly valued. Few things of the kind, have afforded so much pleasure, and done so much good to so large a number of people. They partake the shrewd, homely sense of Franklin, with a grace of sentiment and an elevation of thought that *he* did not possess. The author is a disciple of that great apostle of utility, with the heart of a woman and the hopes of a Christian. We heartily approve and commend them. They deserve to be in every family, and wherever they are, they will teach contentment, prudence, wisdom. Their influence and lessons are needed. They are native productions and address many prevailing and pernicious ideas. It cannot be denied that there are among us many foolish notions that cause an immense amount of mischief. How many miserable, bleeding victims are there, piled on the altars of fashion! How many sacrifice all that becomes a rational being, and seal up every fountain of true joy, in mad strivings after wealth! How many make themselves miserable and contemptible, in efforts to get into what is called a higher circle of society! How many *religious* mothers, to gratify their vanity, gladly make victims of their daughters, consign them to lingering, living deaths! How much happiness is destroyed, how many homes and hearts are darkened by false notions! Mere whims slay their thousands, so prodigal are people of their true good! An ocean of solid happiness is wasted. The most valuable is the least esteemed. The wisdom of the world is indeed foolishness. Who but must laugh and weep, as he contemplates that multitudes of restless, vain, passionate, conflicting, struggling creatures called society—the miserable ministers and slaves of petty prejudices and gross superstitions. And the worst part of the matter is that many whose position and education give them influence, are running the same race of vanity and folly. How sad to look on a great portion of those called well educated young people! They can dress, dance, sing, play upon one or more instrument.—Outwardly, they are very well. Their education is wholly physical, social, conventional. But how is it within? Have they any moral energy—any conception of the true good and glory of life, any ability to meet with propriety, dignity and triumph its varied scenes, vicissitudes and trials? Not the least. Their whited and adorned house, is built on the sand, and the first strong wind will leave it in irretrievable ruin. They are not in the least fitted to accomplish their destinies as moral and immortal beings. Disappointment and defeat await them. They are moral abortions. Books like the one before us, cannot fail to do much good. They speak the words of truth, in a manner pleasing and affecting. Nothing is so necessary to success and happiness in life, as true ideas of its purpose, good and dignity. A correct view of its uses and ends is of more importance than talents, wealth or learning.

THE SLAVE, OR MEMOIRS OF ARCHY MOORE.

This book has been considerably read and much liked. It is the history of a Slave—the son of his master. It carries him through a variety of scenes and vicissitudes, all exciting, some disgusting, and some shocking. It excites strong and constant interest. It must, we suppose, present much that is new and startling to those who have not reflected much on the natural and almost necessary results of the institution. But those who have, cannot be surprised at any details of the kind. They are the proper fruits of the corrupt tree. That it must poison and pervert society in every interest and relation cannot be doubted. Its influence is as universal as pernicious. It is every where felt, and only to blight. We have never read any thing better fitted to nurture wrath aganist slavery and slave owners. It is written with much spirit and ability. The author has perhaps more ardor than charity, and is more distinguished for strength of conviction than for the possession of that wisdom which cometh from above. He has, however, told his story well, and undoubtedly a thousand similar ones might with truth be told. But readers should remember, here is seen but one part of the matter. Many volumes might be written, filled with accounts of slaves well treated—kind and just masters, and of strong and abiding affection between them. This work professes to be the production of a slave. But probability is not kept in view. It is extremely improbable that a slave could have so written, so thought and so felt. However peculiar may have been his advantages, his circumstances render it morally impossible. We do not absolutely hate what is incredible—but a constant sense that we are dealing with the incredible is not agreeable. We hope the next time the author writes the life of a slave he will adopt a more appropriate style. We commend this book to all who have any desire to sharpen and burnish their anti-slavery armor.

Eighth Annual Report of the Trustees of the Perkins Institution and Massachusetts Asylum for the Blind, to the Corporation.

The report is very satisfactory, as to the condition and prosperity of the Institution. The removal from Pearl street to South Boston, is spoken of with pleasure. The Report says,

On the whole then, we are highly gratified with the change of location, and there is only one of the anticipations which we had formed that has not been fulfilled, viz. that of raising by subscription, a sum sufficient to cover the expenses of altering and fitting up the house, without drawing upon the Treasury. Several zealous friends undertook to solicit subscriptions, but the peculiar nature of the times prevented much success, and only $2,005 were obtained, while the total expense has been much greater.

No person, however, can regret the outlay, after going over the spacious establishment, viewing the spacious and well ventilated school rooms, the music halls, the work shops and the dormitories, and considering that it is to be the school for the blind of New England for generations to come.

We subjoin a list of the generous contributors to this fund; but we should do injustice to ourselves were we to refrain from alluding to the part taken by the President of the Corporation, Mr Samuel Appleton, who besides warmly advocating the exchange, generously subscribed one thousand dollars towards effecting it.

To another individual also, is due our grateful acknowledgments—to one who, learning that the Institution needed an organ suitable to its spacious music hall, ordered his agent to place three thousand dollars at our disposal for that special purpose—but with the condition that his name should be concealed: accidental circumstances however, having disclosed it, we but confirm the voice of good report, when we name Mr George Lee as the generous donor.

The following account of one of the pupils, will be read with interest. Moralists and preachers insist that external advantages and wealth are not *essential* to happiness. It would seem that bodily organs and senses are not essential, joy can find its way into the mind without their aid; God can shed blessedness into the soul without these instruments. He can directly communicate his peace and love to the heart. The universe is but his minister, and where that cannot act, he is his own minister. The spirit that is cut off from the sympathy of its kind, and intercourse with nature, is, we may suppose, brought into nearer and tenderer intimacy with its author and father. The pure in heart can see him without eyes, hear him without ears, and address him without words. If we are reconciled to him, we have nothing to fear. He can and will more than compensate us for every loss. While he takes his gifts, he gives us more freely of himself—while he removes the objects of our affection, he imparts a deeper sense of his infinite love, while he smites the bosom on which we had leaned in every weary and sad hour, he gently draws us into his own. He enables his children to rejoice in tribulation as they never could in prosperity. It is the experience, we suppose, of all good men, that they have been least happy when *apparently* they had most reason to be so, and most, when they had *apparently* fewest sources of happiness. Let us then be convinced how little the true good of our nature is dependent on what is temporal and seen!

There is one whose situation is so peculiar, and whose case is so interesting in a philosophical point of view, that we cannot forbear making particular mention of it; we allude to Laura Bridgman, the deaf, dumb, and blind girl, mentioned in the two last Reports.

The intellectual improvement of this interesting being, and the progress she has made in expressing her ideas is truly gratifying.

She uses the manual alphabet of the deaf mutes, with great facility and great rapidity; she has increased her vocabulary so as to comprehend the names of all common objects; she uses adjectives expressive of positive qualities, such as hard, soft, sweet, sour, &c.; verbs expressive of action, as give, take, ride, run, &c., in the present, past and future tense; she connects adjectives with nouns to express their qualities; she introduces verbs into sentences and connects them by conjunctions; for instance, a gentleman having given her an apple, she said, *man give Laura sweet apple.*

She can count to high numbers; she can add and subtract small numbers.

But the most gratifying acquirement which she has made, and the one which has given her the most delight, is the power of *writing a legible hand*, and expressing her thoughts on paper: she writes with a pencil in a grooved line, and makes her letters clear and distinct.

She was sadly puzzled at first to know the meaning of the process to which she was subjected, but when the idea dawned upon her mind, that by means of it she could convey intelligence to her mother, her delight was unbounded. She applied herself with great diligence, and in a few months actually wrote a legible letter to her mother, in which she conveyed information of her being well, and of her coming home in ten weeks. It was indeed, only the skeleton of a letter, but still it expressed in legible characters, a vague outline of the ideas which were passing in her mind. She was very impatient to have *the man* carry this letter, for she supposed that the utmost limit of the Post Office Department was to employ a man to run backward and forward between our Institution and the different towns where the pupils live, to fetch and carry letters. We subjoin to this Report an exact *fac simile* of Laura's writing, observing that she was not prompted to the matter, and that her hand was not held in the execution; the matter is quite original, and the chirography is entirely her own.

She has improved very much in personal appearance as well as in intellect; her countenance beams with intelligence; she is always active at study, work, or play; she never repines, and most of the time is gay and frolicksome.

She is now very expert with her needle, she knits very easily, and can make twine bags and various fancy articles, very prettily. She is very docile, has a quick sense of propriety, dresses herself with great neatness, and is always correct in her deportment. In short, it would be difficult to find a child in the possession of all her senses, and the enjoyment of the advantages that wealth and parental love can bestow, who is more contented and cheerful, or to whom existence seems a greater blessing than it does to this bereaved creature, for whom the sun has no light, the air no sound, and the flowers no color or smell.

We give the closing passage of the Report.

We have thus alluded to the state of all the various departments and interests of the Institution: but we cannot close without expressing our sense of gratitude to that overruling Providence which has kindly disposed the hearts of our legislators and of the public towards it, and which has been so favorably manifested since its very origin.

Only seven years ago this Institution was confined to an obscure room in an obscure street, where three or four blind children were learning to read: it had no hope, except that of a successful appeal to the public; the worldly wise smiled at the visionary attempt, and even the well disposed said, 'we see no light to guide you.'

But the appeal was made, and made successfully; for it went to the heart of a generous public, and an enlightened legislature. They said, let there be an Institution suitable for the blind, and there is one.

That it may continue to deserve and receive the confidence of the public, and the patronage of the legislature, is our sincere wish.

We have endeavored to place the Institution among the foremost of the kind in the world; we have endeavored to make it useful to the blind, and honorable to the Commonwealth, how far we have succeeded, you and the public must decide.

In closing this report, the Trustees would again acknowledge their obligation to the Director, Dr Howe, to whom society is greatly indebted not only for his excellent management of this Institution, but for the important improvements he has introduced in the art of printing for the blind.

OFFICERS OF THE CORPORATIOO, FOR 1840.

Peter C. Brooks, President.
Thomas H. Perkins, Vice President.
Peter R. Dalton, Treasurer.
Samuel G. Howe, Secretary.
Edward Brooks, Thomas G. Cary, Samuel A. Eliot, John D. Fisher, Ozias Goodwin, John Homans, Samuel P. Loud, Horace Mann, Samuel May, James K. Mills, Robert Rantoul, Robert C. Winthrop, Trustees.

CORRECTION.—In our remarks of last week in relation to the condition of England, speaking of partial good, we said, 'it will curse the holders.' It was printed in some of the first hundreds of the Register, 'soldiers.' Mistakes of a similar kind not unfrequently occur—but we think it safe usually to trust to the judgment of the reader. This is one however that has perhaps proved a little perplexing to some of our friends.

An Address delivered before the Erie County Common School Education Society, at Buffalo, N. Y., February 3d, 1840. By George W. Hosmer.

If we had time and room we should be disposed to say much concerning this able discourse and the subject discussed. But we can only give two short extracts which will be gratifying to the numerous friends of the author. It is with high satisfaction we learn that our preachers, wherever they are, are the zealous and intelligent friends of education.

'There is no country upon earth, that so much needs the common free school as ours, and especially this portion of it. Ignorance is always dangerous to a people, just in proportion to their liberty and opportunities. *One* of the perils that besets us, comes out of a grasping spirit of accumulation. The vast regions of fertile country which have been opened around us, and the trade and commerce that have arisen in consequence, have inflamed our acquisitive desires. Men have turned from the consideration of their higher destinies; they have sunk down into the coarse interests of money-getters, and bond and mortgage-holders. Shall avarice be the grave of our nation's virtue and glory? God forbid. Keep open then, the common free schools, and in them let our children acquire a taste for knowledge, let their intelligence and moral sense be awakened, let them learn by precept and experience, that a well informed mind and a conscience void of offence towards God and man, are the best treasures in the universe.

Another peril that besets us, comes out of the abuse of our free institutions. The paths to the honors and emoluments of office, are wide open. It is the glory of our country, that the child who was born and nursed in the humblest dwelling, the poor man's boy, may rise to the highest official station, and stand among the honorable in the land. But such opportunity inflames lawless desire; crowds of demagogues, bearing any party name, that will best serve their purpose, throng every avenue of public life. Would we have these children in our homes and in the streets, the dupes of such men, and the successors to their meanness and disgrace? No! Keep open then the common free schools, in which they may acquire intelligence and virtue enough to perceive and abhor the fawning, hypocritical arts of corrupt ambition.

Another peril that besets us, comes with our religious liberty. Thanks be to God, we were '*free born*,'—'freedom to worship God,' was the boon for which our fathers made their homes in the wilderness, and they have given it unto us. Would that it never had been violated! But no sky is without clouds; perils come with religious liberty; sects arise; the body of Christ is rent asunder; the unalloyed beam of heavenly truth is broken and scattered; and who shall be allowed to dictate to the coming generations, what they must believe, and to what sect they must belong? No man *openly* dare do this; no truth-loving man would desire to do it, for we all are fallible. Keep open then your Common Free Schools, not to indoctrinate children in controverted theology; by no means; but to awaken their intelligence and moral sense, so that they may be capable, each for himself, of determining what is religious truth, and of applying it to their spiritual wants. Make the people intelligent, quicken their moral natures, let them be free, and they will find the truth. They may wander long in error, whole generations may grope in its darkness, but let man be thoroughly educated and he will find the light of truth at last, as surely as a bee will find the honey of the flowers, or, the bird in autumn, the warmer clime. Man and truth were made for each other—true education reconciles them.'

'The fear of *evil*, should make us prize our common schools, but the hope of *good*, should make us prize them much more. It is well, undoubtedly, to consider the darkness from which they may keep society; but still better is it, to look to the glorious light into which they may help to guide the coming generations—the light of true liberty, general intelligence, and public and private virtue. Hope is better than fear; and in our minds, we should not associate the school-house with ignorance and penitentiaries, but with whatever is patriotic and humane—with the halls of legislation and justice, and with the churches of Christ.

I repeat, the effects of popular education are not appreciated. Indeed, there are many *parents* who do not consider the value of education to their own children. They would have them dress fashionably, and go into the genteel society, and they are ready to do almost any thing to become rich and leave wealth to their families; but a good education they do not hold to be a requisite of life. How short sighted, to clothe the body fashionably, and let the mind go naked! to be absorbed by an ambition to be in genteel society, an I suffer vulgar ignorance to brood over the soul! to scheme and delve to make one's family rich, when the members of it, for want of education, are utterly incompetent to use and enjoy affluence! What is the use to build fine houses and fill them with elegance, and leave them to be occupied by ignorant and vulgar children? 'Cast not pearls before swine.'

When shall we give heed to the incontrovertible fact, that, in general, a large amount of wealth corrupts a family? the second or third generation from those who acquire fortunes, almost invariably sink into pitiable imbecility or abandoned vice. Some attention to the history of affluent families in different parts of our country, leads me the more confidently to make this assertion; but education strengthens and elevates those who are blest by it. Let us cease to be anxious to lay up money for our children and turn our interest to their education. All requisite means should be liberally provided,—good school-houses decently furnished and eligibly situated, such as we ourselves should be willing to spend our time in,—suitable books, and above all, competent teachers. It is in vain to build school-houses, and buy books, and be at the trouble of sending children to school, unless we provide teachers who are competent to their instruction—as are the teachers, such will be the schools, and such will be the scholars.'

For the Register and Observer.

Peoria, Illinois, Jan. 29, 1840.

Mr Editor,—I would embrace this opportunity to give you some account of the progress and prospect of Liberal Christianity in Peoria and Tremont, Ill., where I have been laboring for nearly two years. For a considerable time after my arrival here, the prospect of forming a society of Liberal Christians was very discouraging. The community were suffering severely from the reverses in the commercial business of the country; and the whole interest of the public mind was absorbed in the perplexities of the past, and in anxieties concerning the liabilities of the future. There was no room for any other subject. Temporal concerns engrossed all thoughts, all calculation. The meetings were thinly attended. The ardor of the most zealous waxed cold. And after patiently and silently laboring under much sickness, sorrow and bereavement, I concluded to give up the hope, for the present at least, of forming a society, with any reasonable prospect of sustaining itself, amidst the opposition and difficulty it must necessarily encounter. When it was known, that I had made up my mind to leave, and that I had made some arrangements with Rev. Mr Eliot of St. Louis to explore a new field, for scattering the seed of primitive Christianity; a number of persons exerted themselves to ascertain what could be done to induce me to remain another year at Peoria. They soon found a deep interest awakened on the subject, and in two days, four hundred dollars were subscribed towards my support. This liberal subscription, together with the earnest solicitude manifested for my continuance, induced me at once to accede to their proposition, and on the next Sabbath, our number of worshippers was more than double what had been the usual attendance. The last Sunday, notwithstanding the walking was bad, and the weather unfavorable, the Court House, our place of worship, was well filled with an interested and attentive audience, of more than an hundred persons, most of them young men in the prime of life. An earnest spirit of inquiry is aroused, and what few tracts we have, are rapidly circulating from house to house, and I trust performing a most salutary mission. And what is still more cheering, is, that in a number of instances, there is manifested an earnest feeling to seek the way of truth, for the salvation of the soul. These manifestations of the reviving spirit of religion, where I thought it well nigh extinguished, have indeed, been to my bereaved and desolate heart like cold water to the thirsty soul. I now hope that the society in this place, will, with a little aid from their brethren in the same faith at

the East, be enabled to maintain, in their purity, simplicity, and freedom, the Institutions and ordinances of the gospel. To this end, I have commenced the formation of a church, on the true, evangelical platform. I have procured a New Testament, bound with blank leaves at the end, and lettered on the side, 'Church Creed,' for the signatures of those who wish to become communicants; prefaced with this simple declaration, 'For the support of the Institutions of Christianity, the edification and enjoyment of its ordinances, we associate ourselves as the body of communicants in the First Unitarian Church in Peoria, by subscribing our names to the New Testament, which we receive as the only divinely authorized Creed and Confession, Standard and Covenant, Constitution and By-laws of the Church of Christ.'

To this there is already a number of names appended, and I trust in a short time, that there will be some dozen or twenty more. Such is the present encouraging state of the society at Peoria. I have labored about one fourth of the time at Tremont, where there has usually been a congregation of about fifty persons, who have manifested a strong desire to have a continuance of my labors among them, and will be ready to contribute according to their ability for my support. I have frequent applications to preach in the new villages that are springing up in this vicinity, and whenever I have been able to gratify their wishes, I have found very attentive audiences, composed of all the various denominations of Christians. 'The harvest is plenteous but the laborers are few.' I would not be understood, that there are *few* who pretend to preach—no there are many. But as teachers, they are, many of them, very ignorant of even the elements of education.

I have hitherto been silent, because I had nothing very encouraging to communicate to my much esteemed Christian friends at the East, who have ever manifested an affectionate interest in my welfare, and for whose sympathy and kindness in my sore domestic trials and sufferings, I cherish the warmest gratitude and love. Yours truly,

BENJAMIN HUNTOON.

POEMS BY MISS MARY W. HALE.

The following Prospectus has been by us for some time. We received it with contradictory requests. We make this statement that those interested may understand why it has been so long delayed. We would not willingly offend the feelings of the authoress, nor disappoint the wishes and expectations of her friends. We have come to the conclusion that little harm can be done by publishing it, and that none can have any just cause of complaint. We certainly desire to do what we can to promote the interests and extend the reputation of so valued a correspondent. Those who have read our paper must have noticed the pieces signed Y. L. E. A young poetess of so much promise deserves attention and encouragement. We owe it alike to her and ourselves. We *ought* to cherish every indication of superior talent and nurture every germ that gives hope of future excellence. Is there not among us a lack of gentle and generous regard for the efforts and struggles of rising genius? We do not sufficiently reflect how necessary public favor is to sustain its shrinking delicacy and to the growth and free exercise of its powers. Many a fine mind is blighted by the frost of neglect. It is the stream of death to its sensitive energies and trembling hopes. The genial current of many a rich, inspired soul is thus frozen up. It is God's highest gift to earth and should be tenderly and anxiously fostered. There is nothing so essential to the elevation, refinement and progress of society—and humanity as its penetrating, quickening, mighty influences. They that are in their graves hear *its* voice. It wakens into life the slumbering energies of nations, which no other agency would effect. Its faintest flash should arrest attention. One divinely tempered and gifted spirit can more advance our welfare and glory as a nation than hundreds of rail-roads and politicians. O that God in mercy would send us some of these more peculiar displays of himself, that their benign, pure and lofty influences might leaven a little, the heated, heaving, worldly masses that are gathering and threatening all about us. If we would enrich our literature we must refresh the opening buds, and gather up the fragments. We must go into the valleys, and upon the mountains, and watch over and guard that which is so liable to be lost. We must listen to the voices that issue from the wilderness and gladly catch the fragrance that is breathed on desert airs. And what if we are sometimes deceived and disappointed? It is better that we should be, ninety and nine times, than that one of the least of the elect should perish for want of care and kindness.

We invite the attention of our readers to the following Prospectus, and venture to trust that this appeal to the public will meet with a satisfactory response.

PROSPECTUS.

The numerous and beautiful poetic effusions which have appeared from time to time in the lighter periodicals of the day, over the Signature of Y. L. E. have not, it is presumed, been forgotten by the public. Many of them have met with distinguished favor; and every fresh production from the same source is sure to find a welcome.

At the repeated solicitations of friends, the authoress, Miss Mary W. Hale, of Taunton, Mass., has been induced to collect, with a view to re-publication under her own name, the many little poems which have already appeared in print under the modest signature heretofore adopted; and to these, to add such others from her well stocked port-folio, as her taste and judgment might decide on as best worthy of selection. The former, from the ephemeral character of the vehicles in which they have been given to the public, have been scattered, like the Sybil's leaves, to the four winds; and in their present shape, are both fugitive and perishing. The latter, it is believed, would be found on inspection, not less entitled to favor than any antecedent productions from the same repository. By collecting the whole in a single volume, they would thereby be put in a convenient and durable form;—the work would be a memorial of the genius of a refined and accomplished mind, and prove an acceptable contribution, it is not doubted, to the elegant literature of the times. The poetry of Miss Hale, is of a healthy moral cast, distinguished alike for purity and beauty of sentiment. Many of the pieces are of a devotional character—tender, grave and solemn,—fitted to move and stir the deep springs of piety in every congenial bosom; and all, whether sprightly or serious, are marked with a vigor and glow of fancy, an aptness and richness of illustration, combined with a smoothness and polish in the verse, which cannot fail to please, instruct and charm.

The friends at whose instance the work has been undertaken, in behalf of the gifted authoress, present the following Prospectus to the public, soliciting the subscriptions of all who are disposed to patronize feminine genius, and countenance the claims of modest, unobtrusive merit. Should sufficient encouragement be given by the early favorable returns of the subscription lists, the volume will be immediately put to press. It will be printed on the best paper with fair type, and be handsomely bound in embossed muslin. The work will comprise about 200 pages, and be delivered to subscribers at a price not exceeding One Dollar. It is proposed to be issued on the first of January, 1840.

November 1st, 1839.

An Address delivered at the Centennial Celebration at Wilton, N. H. Sept. 25, 1839. By Ephraim Peabody. With an Appendix. Boston: B. H. Greene. pp. 103.

This is a beautiful pamphlet to look at, and we have read it with great pleasure. Mr Peabody's Address occupies thirty-eight pages, and is a production of high merit. He first gives a sketch of the history of Wilton from its earliest settlement, and then considers some of the chief causes on which our New England towns have been dependent for their growth and prosperity.

The appendix contains sixty-five pages of interesting matter relative to the original settlers of the town, the part taken by the inhabitants in the war of the revolution, ecclesiastical affairs, statistics of various kinds; the proceedings at the late celebration, together with the reports of the speeches delivered on that occasion, by Dea. Greele of this city, Wm. Abbot Esq. of Bangor, Dr. A. Abbot of Peterboro', Rev. Mr Whitman of Wilton, Rev. A. D. Jones of Brighton, Rev. W. Burton, Jos. Hale Abbot Esq. of this city, Rev. E. Peabody of New Bedford, Rev. A. A. Livermore of Keene, and Rev. Samuel Barrett of this city.

We have been struck not only with the appropriateness of these performances, but with their high, moral tone. Celebrations like that at Wilton, cannot but be useful at the time; and it is wise to make the salutary impressions lasting by means of the press. The pamphlet is highly creditable to the town, and will, we doubt not, be a source of pleasure and improvement to its inhabitants for many generations.—*Communicated.*

RELIGIOUS INTELLIGENCE.

ORDINATION AT CHARLESTOWN.—Mr George E. Ellis of this city has accepted the invitation of the Harvard Congregational Society in Charlestown (late Rev. Dr Walke'rs) to become their pastor, and the Ordination is appointed to take place in the afternoon of Wednesday next, 11th instant.

NORTHAMPTON.—We understand that the Congregational Church in Northampton, lately under the pastoral care of the Rev. Mr Stearns, have given an unanimous invitation to Mr John S. Dwight of this city to become their minister.

LUTHERANS.—There is a considerable number of German families in Boston, who for some time past have been desirous of becoming embodied as a society and of having a place of worship of their own. The late lamented Dr Follen occasionally preached to them, during the three past years. We are glad to notice in the last Baltimore Lutheran Observer, the following reference to these worthy emigrants.

'The Germans in Boston have organized themselves into a German Lutheran congregation, and elected the Rev. Mr Merz as their pastor. As usual, these German brethren are poor and unable to erect a house of worship without aid from others; they therefore appeal to the friends of religion generally, and especially to sister churches of the Lutheran community, for pecuniary assistance. The Rev. Mr Merz, their zealous and worthy pastor, acts as agent for the reception and faithful approbation of contributions. It would afford us a high degree of satisfaction, if our notice of this destitute church should have the effect of awakening a spirit of liberal benevolence in its behalf.

INDIA.—The Court Directors, so called, in India have issued orders for abolishhing the tax on devotees at Juggernaut. But we are told, by the 'Friend of India,' that these orders have been disregarded, and that the tax was collected by the local authorities as usual at the last festival. This we do not understand. Have not the Directors power to enforce their orders? Or are they willing to have them discharged,—and wink at abuses which they would have the reputation of endeavoring to suppress.

There are indications of reform in some facts and circumstances which have been lately made known.

We learn that a few days before the festival, and while the temple was filled with Bramins, the image of the sister of Juggernaut was carried clean off through the midst of them by a band of rogues, and has not since been discovered. A severe blow, this, it is remarked, at the dignity and credit of the shrine, and one from which it will not easily recover.

Another circumstance of impo rtance is, that while the usual attendance at the festivals has been from 100,000 to 150,000, only about 70,000 attended at the last festival.

SUMATRA.—The population of this Island is estimated at *four millions*. It is said that the Dutch, who have for some time held important portions of the Island, are fast gaiuing an ascendancy there, and may at no distant day obtain the entire control. This may be regarded as an encouraging circumstance for the moral and religious interests of the native population.

ARABIC PRESS IN SYRIA.—Among the extended operations of the American Tract Society may be named, the Arabic Press in Syria. Some good may be hoped from its influence. We are told that small portions of the holy scriptures have been the most acceptable tracts. In this form the Sermon on the Mount, and other parts of the Scriptures have been extensively circulated and received with great pleasure by Papists of three different sects, Greeks, Jews, Druses and even Moslems.

LONDON MISSIONARY SOCIETY.—The Vermont Chronicle gives a brief article on this society from which we learn, that it was formed in 1795. It is sustained by a union of the efforts of Orthodox Presbyterians in England, and some of that denomination in Scotland and Ireland, the members of Lady Huntington's Connection, and a few Episcopalians.

Most of its funds, however, are raised, we are told, by the Congregational Churches, members of which are the principal managers of its concerns.

The Chronicle says;

'The London Missionary Society occupies the same place among the Congregational Churches of England, that the American Board of Commissioners for Foreign Missions does among the churches of New England. These two Societies very much resemble each other in their principles, the sources of their support, and their modes of operation.'

METHODISTS.—In the minutes of the proceedings of the South Carolina Conference of the Methodist Episcopal Church, it is stated that the Centenary collection, in the first districts composing that Conference, amounts to $61,026,11.

AMERICAN BOARD OF COMMISSIONERS.—The Missionary Herald of February sends forth an earnest call for pecuniary aid in sustaining the operations of the Board. A comparison is made of the average receipts of the three past years; and it is found that the deficiency since August last—which was the beginning of the Financial year—is over 33,000 dollars; a deficiency which is continued through the season, would leave the annual receipts only 3-fifths what they were during the year ending August 1839.

It appears that in view of the known deficiencies of the funds the Board have not curtailed their operations, but have sent out new missionaries, relying on the future charities of the people to sustain them. In the mean time active measures are in train, by the issuing of circular letters &c, and sending forth agents through the land, to effect a more complete organization of the friends of missions, and to ensure systematic efforts and contributions, in favor of the Board.

CHURCHES IN MAINE.—The members of the churches of the several religious denominations in Maine have been estimated as follows;—Baptists 19,119; Methodists 18,942; Congregationalists 15,607; Free-Will Baptists 13,340

ORDINATION.—In Lancaster, Mass. on the 1st inst., Mr Charles Packard was ordained pastor of the 'Evangelical church and Society' in that place. The New-York Evangelist, in its account of the ordination says:—It is gratifying to state that the Unitarian house, (Dr Thayer's) was opened for them on this occasion; and the presence of their pastor and a respectable part of his congregation, and the assistance of his choir, are interesting proofs that there may be kind feelings and friendly intercourse where there are different theological views.

February 3d, in Wilmington, Del. Rev. William H. Trappel, was ordained rector of St. Andrews church.

BISHOP OF SOUTH CAROLINA.—Rev. D. C. E. Gadsden of Charleston S. C. was recently elected Bishop of the Diocese of South Carolina.

INSTALLATION.—On Wednesday evening, January 22d, Rev. J. R. Johnson pastor of the Presbyterian church in De Ruyter, Madison Co. Sermon by Rev. P. Lockwood of Cortlandville.

FREE EPISCOPAL CHAPEL IN BOSTON.—The Episcopalians of this city are making strenuous efforts for the erection of a free Episcopal chapel. We wish them success.

EPISCOPAL CHURCH IN SPRINGFIELD.—A Church for Episcopal Worship has been recently erected in Springfield, Mass. and is to be consecrated next month. The Society will be under the care of Rev. Mr Lee.

The Slave Trade.—Apostolical letters of the Pope, published in the most solemn form, ad futuram rei memoriam, and prohibiting the negro slave trade, were placarded on the 5th on all the walls of Rome. These letters, dated the 3d of December, and signed by Cardinal Lambruschini, severely forbid the Catholic laity or clergy to teach publicly or privately that this traffic is lawful.

OBITUARY.

For the Register and Observer.

In the Register, of the 15th inst. was noticed the death of Miss Catharine Pope of Dorchester, aged 22. An expression of respect for her memory, will not, I trust, be deemed improper.

About nine months, prior to her own dissolution, an elder sister was followed to the grave. From that period, the subject of this notice experienced a gradual decline. Long and anxiously did her friends watch the progress of that disease. They beheld her fair form wasting and fading away, by slow and almost imperceptible degrees. They also beheld and admired the fortitude, and resignation, with which she bore her sufferings. During that long and painful sickness, her pious trust, never forsook her; and in addition to untiring patience and fortitude, she manifested a spirit of cheerfulness, seldom equalled. Sweetness of disposition, and humble piety, were the reigning traits in her character.

As a Sabbath School Teacher, she was faithful and instructive, with the spirit of her Master, exhibiting religion in its loveliness and purity, affording by her own conduct, a bright exemplification of its high, practical truths. Notwithstanding the many tender ties that bound her to earth, she was ready to relinquish all, 'to depart and be with Christ, which was far better.' Her mental faculties remained unimpaired to the last extremity, and that Christianity, whose prominent feature is love, seemed in a great degree, personified in her, who was so soon to throw off the veil of mortality.

A heavenly smile seemed to play upon that countenance when the anxious interrogations of friends were made concerning her bodily health. All was quietness and hope within, and the face was but an index of that purity and joy which pervaded her whole being. When told a short time previous to her departure, that her end was apparently drawing near, the intelligence was received with calmness. Having a heart full of gratitude, to Him, who had sustained her thus far, she felt that He would be with her, in passing through 'the valley of the shadow of death,' and in triumph, admit her to the fair climes of immortality. She had previously expressed a desire that she might be taken away in sleep, which was eventually the case. In an apparent slumber, her pure spirit was released from its earthly abode, and having fell asleep in Jesus, we have the assurance that she 'will be ever with the Lord.' 'Blessed are the pure in heart for they shall see God.' How lovely is that faith, which can impart strength in the dying hour, and as on angels' wings waft the immortal spirit to regions of unending felicity.

W. B. T.

Dorchester, Feb. 24, 1840.

(From the Boston Recorder.]

On the death of JAMES GRISWOLD BROWN, who perished on board the Lexington, Jan. 13, 1840.

'*Watch*,'—saith the Savior—'*watch*.'
Was this thy theme
Of holy meditation,—thou whose heart
Buoyant with youth and health and dreams of bliss,
Pour'd forth at morn, sweet words of parting love?
Was this thy theme?
While each rejoicing thought
Was radiant with bright images of home,
The glowing fireside, the fraternal smile,
The parents' blessed welcome,—long revolved
'Mid distant scenes, and now so near at hand,
Almost within thy grasp,—when all conspir'd
To lull the soul in fond security,—
Say,—didst thou *watch*?
The sullen, wreck-strewn beach
Makes answer that thou didst.
Yea,—the deep sea
So pitiless and stern,—who took the dead
Unheard,—unanswering,—to her cells profound,
Gave back a scroll from thee, more precious far
Than ingots of pure gold.—
So thou didst stand
Firm in thy burnished armor,—undismayed,
A faithful sentinel.—The sudden call,
So wildly terrible, in words of flame,
Found thee prepared.—Sharp path it was, but short,
To the Chief Shepherd's everlasting fold.—

Let sad affection to her wounded breast
Press this rich balm,—and treasuring up the traits
Of thy blest life,—grave on her signet-ring
'Watch,—for ye know not when the Son of Man
Cometh.'
And, therefore, unto all who tread
Time's crumbling pathway, saith a voice from Heaven
'Watch and be ready,'—like that faithful one
Who in the strength and beauty of his prime
Sank 'neath the cold wave, to return no more.

L. H. S.

DOMESTIC.

Imprisonment for Debt.—A committee of our Legislature have recently been appointed under an order submitted by Hon. S. H. Jenks, to consider and report on the expediency of abolishing imprisonment for debt.

We give the following extract from their Report.

That portion of our existing laws, under which a majority of the cases of imprisonment for debt are believed to occur, is to be found in the 90th chapter of the Revised Statutes, at the 111th section. It is there provided, that a person charged with debt to the amount of $10—the cause of action having accrued since the 4th day of July, 1834—may be imprisoned on the mere oath of the plaintiff to his *belief* that the same is justly due, and that he has '*reasonable cause to believe*' that the debtor is *about* to abscond! It is through this process generally, that so great a portion of our poor, untaught mariners are thrust into prisons of the Commonwealth. The door is thus left open to the grossest perjuries; since the law not only prescribes no penalty for false swearing in these cases, but places a conviction for that offence utterly beyond the reach of possibility, by requiring the plaintiff to aver only his *belief*. And who shall gainsay or disprove so indefinite and intangible an avowal—a mere matter of opinion?

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An examination of the several reports on the condition of the jails in this Commonwealth, for the years 1836, 1837, and 1838, will show that of the whole number of commitments to prison for debt, more than *four-fifths* occur in seaport towns. Within that period of three years, 2,513 persons have been confined in jail for this cause—of whom 1,391 were imprisoned in Boston; and 438, or more than one-sixth of the above total, in New-Bedford. By far the largest class of these prisoners were unquestionably friendless and ignorant seamen, the prey of rapacious landlords, or dishonest traders and speculators.

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The chief objection heretofore urged against an unconditional abolition of this system, and total extinction of the doctrine upon which it rests, is this: that it would 'impair the obligation of contracts,' by depriving the creditor of his *remedy*. To say nothing of the impropriety of considering that a 'remedy' which in most cases restores nothing, we answer, briefly, that the profoundest jurist of our land, the late Chief Justice Marshall, has solemnly declared, in reference to this question, that 'imprisonment constitutes no part of the contract.'

According to the Bill of Rights, 'no subject shall be arrested, imprisoned,' &c. 'or deprived of his liberty,' &c 'but by the judgment of his peers, *or the law of the land*;' and your Committee hold, therefore, that we may have a 'law of the land,' expressly and entirely prohibiting imprisonment for debt. We have already such a law in regard to debts *under five dollars*; and have wholly forbidden imprisonment of females for debt, (unless as trustees.) If the Legislature, then, can abolish the practice in all cases *under* five dollars, it can abolish it in all cases *over* that sum; and if it can abolish it in all cases of contracts by *females*, it can also abolish it in all cases of contracts by *males*.

The bill reported by the committee is as follows;—

Section 1. From and after the fourth day of July next, no person shall be imprisoned on any civil action instituted exclusively for the recovery of any debt.

Section 2. The forms of writs and executions shall be varied, so far as may be needful, in conformity with the provisions of the preceding section. And all provisions of law inconsistent with this Act, are hereby repealed.

Effects of the Freshet.—Mr Shepard, Postmaster of Northampton has addressed a letter to the N. Y. Journal of Commerce, giving an account of some of the effects of the late Freshet on Connecticut river, particularly in regard to a change of the channel by which about 1000 acres of meadow land will be transferred from the Hadley to the Northampton side of the river.

Northampton, Feb. 26.—You have often seen from Mount Holyoke the beautiful peninsula of Hockanum meadow, which is joined to the village of that name, by an Isthmus of 20 rods wide, which has hitherto resisted the flood of the Connecticut and forced the current of that river for ages, to spread its broad surface in the most symmetrical manner through the meadows, a distance of four miles, to the South side of the Isthmus. This Isthmus is no more. It was weakened a year ago by an ice dam which turned the current of the river over it, but the ground was then frozen, and maintained itself firmly on the North, but not on the South side. We have had another ice dam at the same spot without any frost in the ground, and the whole current of the Connecticut, at the top of its flood, is now pouring through, and has worn a deep channel, with a width of 40 or 50 rods, since yesterday noon. Part of our bridge is among the ice at this dam.

Hudson and Berkshire Railrord.—This is the road recently constructed between the city of Hudson N. Y. and West-Stockbridge in this State. The receipts of the Road during 187 days in 1839, amounted to $36,464 98. When the Western Rail Road is finished, the Road above mentioned will form a part of the Rail Road communication from Hudson river to Boston.

The New York Journal of Commerce says;

The Hudson and Berkshire Rail Road Company have applied to the legislature of this State for the loan of its credit to the amount of $150,000, to enable said company to pay off its debts, amounting to $128,982 48, by which it is seriously embarrassed, and to continue the Road from its present Western termination to the river, a distance of about a mile. As security for the loan, the company offer to mortgage their entire Road and appurtenances, upon which have been expended more than half a million dollars. A committee of the Senate have reported in favor of the application.

Manufactures and Mechanics.—Meetings have recently been held in various parts of the country for the purpose of consulting on measures for the protection of domestic industry.

At a meeting lately held at Bristol, R. I., the following resolutions were adopted.

Resolved, that the annual payments to foreign countries by the United States, of twenty million of dollars over and above what is paid in domestic produce, which together is eighty-three millions of dollars for their manufactures, should excite the alarm of every American; inasmuch as it impoverishes our country, paralyzes manufacturing and mechanical industry, and produces universal distress.

Resolved, That the increasing facilities for conveying British manufactures across the Atlantic, with the annihilation of the tariff and the destroying of credit, is reducing our beloved country to absolute vassalage.

St. Louis Exchange.—This immense building, one of the largest in New Orleans was recently destroyed by fire; and it is stated that several persons lost their lives by the falling of the walls. The building was but recently finished, and is said to have cost $600,000 besides the ground on which it stood. Preparations are already making to rebuild it.

General Bankrupt Law.—Great efforts are making to induce Congress, by memorials and by resolutions of the State Legislatures, to pass a *General Bankrupt Law*, which may put the citizens of all the States on a uniform footing in that respect; and remove the load which presses down so many of our best and most capable business men. Mr Webster, it will be seen by a reference to our Congressional proceedings, has also opened the subject in the Senate on Monday last.

Meanwhile, steps are going forward to make the State Laws of New-York and other States, even more liberal in regard to imprisonment for debt than they are at present, and to confer upon visitors and nonresidents, the same privileges which citizens possess. The commercial revulsions in our country, which made so many thousands acquainted with commercial distress, who never felt it before, have also made many new advocates for an amelioration of the civil code, relative to debts and obligations.

Life and Death in Philadelphia.—The number of births in this city during the past year was 7262, of whom 3769 were males, and 3493 females. The number of deaths during the same period was 5118, of whom 2711 were males, and 2045 females. Excess of births over deaths 2143. The greatest number of deaths in any one week, was from the 13th to the 20th of July, when they amounted to 123; the smallest number from the 26th to the 23d of November, 64.—*North American.*

Boat from Providence to New York.—The John W. Richmond now runs regularly from Providence and New-York, on Mondays and Thursdays. She made her first trip on Thursday 5th instant.

EMIGRATION TO TRINIDAD.—In the month of October last we adverted to the project of emigration to the island of Trinidad, then presented for the adoption of the colored inhabitants of this city, and of other places. The first vessel chartered for the purpose sailed on the 22d of that month, having on board some 200 emigrants. That vessel has returned, and brings most gratifying accounts, in letters as well as in copious extracts from the Trinidad papers, which we find in the 'Colored American.' From these it appears that the emigrants readily and promptly found employment on various estates, where they can earn, without difficulty, from a dollar to a dollar and a half per diem, (having time withal to cultivate their own pieces of ground,) besides rations, which to industrious men are equal to 25 or 30 cents more.

The climate is healthful and pleasant—the soil eminently productive. Liberal arrangements are in progress for the moral and intellectual improvement of the emigrants, such as the erection of schools and churches; It is stated that not one-fifth of the island is under cultivation, and that the proprietors of estates are most anxious to extend their operations far beyond the present scale, which they are only prevented from doing by want of workmen.—*N. Y. Com. Adv.*

A SLAVER CONDEMNED.—The schooner Ann, seized at Baltimore, on suspicion of having been built and fitted out expressly for the slave-trade, has been condemned by the U. S. Circuit Court, before which the case has been pending, as a slaver.—*N. Y. Dispatch.*

American Colonization Society.—The 23d annual meeting of this Society was held in Washington, D. C., on the 21st ult. Hon. Henry Clay was re-elected President. The receipts of the Society have increased during the past year, by several thousand dollars over preceding years. The financial affairs of the Society have been otherwise improved, by strict and systematic economy. One of the most important circumstances in the history of the colony, during the past year, is, the union of Edina and Bassa Cove colonies with that of Liberia, and the establishment of an efficient Government, under the style and title of the 'Commonwealth of Liberia.' T. Buchanan has been appointed Governor, and by recent accounts it is evident that the colonists are well disposed to sustain the authority and obey the laws prescribed by the Society.

For the purpose of encouraging agricultural labor, and general industry, measures have been adopted for the distribution of premiums.

Measures are under consideration preparatory to the future establishment of a Mountain Colony, through which an influence might be more readily exerted on the native population. The first step towards this is the construction of a public highway.

The favor of the United States Government has been extended to the colony, by orders for supplies of arms and naval stores.

The prospects of the Society are announced, by the Board, to be more encouraging than at any former period.

FOREIGN.

France.—No political movements of importance had occurred. The Government was re-informing the naval armament in the Mediteranean. Two ships of the line had been sent from Brest to Toulon.

The French army in Africa, continued to be successful; so much so, that it was thought unnecessary to send any further reinforcements to Algiers.

It appears that in the recent conspiracy formed by the Republican and Bonapartist factions for the overthrow of the Orleans dynasty, the Russian Ambassador was implicated. The emperor of Russia had, it is said, contributed 200,000 francs towards the establishment of a journal to support the pretension of prince Louis.

Spain.—The latest dates from Spain, are Jan. 2d. Cabrera, the Carlist chieftain had died of Typhus Fever. This event, it was thought, would end the civil war in Spain, and restore peace to that distracted kingdom.

Turkey and Egypt.—The great European powers, England, Russia, Austria, and Prussia, have determined on a plan of action, and entered into a compact highly unfavorable to Mehamet Ali. The cooperation of Louis Phillipe has been asked. It is uncertain whether he will assent. It is said, if he does, it will be in the face of public opinion.

China.—The English trade with China continued to be interrupted. The latest dates are from Macao, Nov. 4th. An engagement had taken place between two British-men-of-war, and from 20 to 30 Chinese War Junks. Three of the Junks were sunk, and over 300 men killed, including one mandarine, and the admiral badly wounded. The English suffered no loss.

From Jamaica.—Kingston papers of Jan. 10th have been received. The Gazette of the 8th announces the arrival of Samuel Whitmarsh, Esq., of Northampton, Mass., with a large supply of Mulberry plants, intending to introduce the culture of silk into the Island on an extensive scale.

MARRIAGES.

In this city, by Rev. Mr Gannett, Joshua P. Blanchard, Esq. to Miss Mary Cotton.

In this city, Mr Freeman F. Bang to Miss Eliza C. Jordan.

In this city, Mr Henry D. Oliphant to Miss Hannah C. daughter of Mr Charles Woodman.

Mr Edmund L. Gilson, of Stoddard, N. H. to Miss Eloiza C. Butters.

Mr Wm. G. Means, of Manchester, N. H. to Miss Martha Allen.

In this city, Capt. John W. Dreyer to Mrs Sarah Shepherd.

In Lincoln, 24th Dr William Gallup, of Concord, to Miss Eliza H. Stone.

At Providence, Mr Nathaniel D. Abbot to Miss Elizabeth S. daughter of Gideon Palmer, Esq. formerly of Newport.

In South Berwick, Me., Feb. 25, Mr E. Ricker Doe, of New York, to Miss Susan L., daughter of Hon. William A. Hayes, of S. B.

In Amherst, N. H. Rev. Frederick A. Adams to Miss Mary Jane Means, both of A.

In Dedham, Aug. 22, 1817, by James Richardson, Esq. John Williams, Esq. to Miss Elizabeth Watson, both of Boston.

In Syracuse, by Rev. Mr Storer, Mr Addison W. Potter, of Cazenovia, to Miss Emma Tenbroeck.

In Newburyport, Feb. 24, by Rev. Mr Fox, Hon. Stephen W. Marston to Miss Mary Jane, daughter of the late Capt. Robert Jenkins.

DEATHS.

In this city, Feb. 29, Mrs Deborah, wife of Mr Matthew Bolles, and eldest daughter of Rev. Dr. Sharp.

In this city, on Tuesday 25th inst. Mrs Sophia, wife of Francis Dana, Esq. and daughter of the late President Willard, of Harvard University, aged 65.

In this city, Mrs Deborah Ingersoll, aged 75.

In this city, Mr George Henry French, son of John French, Esq. aged 31.

On Tuesday evening, Edward Holden, youngest child of Ebenezer Vose, 10 months.

At the Albion House, in this city, William Lee. Esq. aged 66—a gentleman long distinguished in political and public life, and not less endeared to the circle who knew him intimately by his social accomplishments and his generous and kindly spirit.

In Worcester, 26th inst. Mrs Eliza, wife of Mr Leonard Brigham, aged 29; Samuel Burt Scott, son of Mr J.P. Kettell, 19 months.

In Plymouth, 1st instant Mr Charles Bramhall, 44.

In Eastport, Maine, Mrs Sarah, wife of Mr Jacob Lincoln, aged 70.

At Hartford, on the 21st, Maj. George Putnam, 47

In New York, 23d inst. James Maury, Esq. aged 95, formerly Consul General of the U. S. at Liverpool.

At Martinique, Jan. 8th, Rowland M. son of Job C. Coffin, of Nantucket, aged 23.

WILTON CELEBRATION.—Published this day, an Address delivered at the Centennial Celebration in Wilton, N. H., by Ephraim Peabody. With an Appendix. BENJ. H. GREENE 124 Washington street. march 7

CHAPEL HYMN BOOK.—Third edition of the Chapel Hymn Book, corrected and stereotyped, just published.

This Hymn book contains 437 hymns neatly printed on good paper, and in strong binding for 31 1-4 cts. It was prepared for, and is now used in the Chapels for the ministry at large. Also in Vestry and social meetings. And as it contains a number of hymns suitable for Sunday schools, it has also been adopted in several of these schools. Published and for sale by SIMPKINS, 21 Tremont Row. march 7

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS.—Edited by Rev. Ezra S. Gannett. Contents of the number for March.

The Truth the Comforter, a Sermon by Rev. C. A. Bartol, preached after the destruction of the Lexington.—The Kingdom of Heaven.—Claims of the Bible on our perusal.—An Incident at sea.—Memory.—The Poor Shoemaker.—Sketches drawn from the New Testament—'There shall be no night there'—The Spirit of Christ—Were our Fathers persecutors more than we?—The building of Churches—Notices of Books—Intelligence.

The Miscellany is published monthly, in numbers of sixty large octavo pages each, at three dollars per annum, by WM. CROSBY & CO. 118 Washington Street. march 7

ENGLISH BOOKS.—Received by late arrivals from London—viz:

The Historical Antiquities of the Greeks, 2 vols. 8vo.
Bishop Marsh's Lectures on the Bible, 2 vols. 8vo.
Iamblichus on the Mysteries, 8vo.
Bitter's History of Ancient Philosophy, 3 vols. 8vo.
Religion and Religious Education 8vo.
Poole's Testimony of St. Cyprian against Rome, 8vo.
An Essay on the Proem to John's Gospel, 8vo.
Yates' Vindication of Unitarianism, 8vo.
English School of Painting and Sculpture, 4 vols 12mo.
Crabbe's Life and Poems, 8 vols. 12mo.
Wiffen's Tasso, 2 vols. 12mo.
Landor's Imaginary Conversations, 3 vols. 8vo.
Tenneman's Manual of Philosophy, 8vo.
Taylor's Survey of German Poetry, 3 vols. 8vo.
Sydney Smith's Works, 3 vols. 8vo.
Lectures at Christ Church, Liverpool, 8vo.
Guizot's History of the English Revolution, 2 vols. 8vo.
Kant's Critick of Pure Reason, 8vo.
Gibbon's Roman Empire, Milman's Ed. 12 vols. 8vo.
Wordsworth's Poetical Works 6 vols 12mo.
Caswell's America and American Church, 12mo.
Miller's Rural Sketches, 12mo.
Barlee's Version of the Minor Prophets.
Shelley's Poetical Works, 4 vols. 12mo.
Schlegel's Lectures on Dramatic Literature, 2 vols.
Elements of Physiology, by Dr. Aitkin, 12mo.
Sir W. Gell's Rome and its Vicinity, 3 vols. 8vo.
Low's Practical Agriculture, 8vo.
England under Seven Administrations, 3 vols. 12mo.
Relique's of Ancient Poetry, 3 vols. 8vo.
Faustus Translated, by Dr Austin, 12mo.
Domestic Economy, by Prof. Donovan, 2vols. 12mo.
Westmoreland and Cumberland Dialects, with a Glossary.
Howitt's Rural Life in England, 2 vols. 12mo.
Hunt's Indicator and Companion, 2 vols. 15mo.
Smith's Wealth of Nations, 2 vols. 8vo.
Millman's Life of Gibbon, 8vo.
Goellerus Thucydides, 2 vols. 8vo. &c. &c. &c.

For sale by JAMES MUNROE & CO. 134 Washington Street. f 29

HOOKER'S WORKS.—The works of that Learned and Judicious Divine, Mr Richard Hooker: with an account of his Life and Death, by Isaac Walton. A new edition, with additions: arranged by the Rev. John Keble, M. A. 4 vols 8vo. Oxford.

For sale by
CHAS. C. LITTLE & J. BROWN,
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DIBDIN'S LITERARY REMINISCENCES.—Reminiscences of a Literary Life; by the Rev. Thos. Frognall Dibdin, D. D. 2 vols 8vo. London.

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CHAS. C. LITTLE & JAS. BROWN,
m7 112 Washington st.

NEW BOOKS.—Mosheim's Institutes of Ecclesiastical History—a new and literal translation: by James Murdock, D. D., 3 vols.

Family Library, No's 94-5—Pursuit of Knowledge under Difficulties.

A Word to Women, and other Gatherings: by Caroline Fry, 1 vol.

Also—Fresh supplies of Dunglison's New Remedies, 8 vo
Memoir of Mrs. Hemans: by her Sister, Mrs Hughes.
Moore's Lalla Rookh, with illustrations, 8vo.
James's Book of the Passions, do, 8vo.
Picciola: by M. D. Saintine, do. &c &c.
This day received at TICKNOR'S, m7

THE FLOWER GARDEN, containing directions for the cultivation of all flower gardens, with beautiful colored engravings.

The Green House, Hot and Stove, including selected lists, of the most beautiful species of exotic flowering plants and directions for their cultivation, by Charles McIntosh, F. H. S.

The Orchard, including the management of wall and standard fruit trees and the forcing pit, with selected lists and synonymes of the most choice varieties, by Charles McIntosh.

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QUINCY FAMILY SCHOOL.—This school is situated in the beautiful and pleasant town of Quincy, only eight miles from Boston. The access to the place is very easy, as there are several stages running daily to, and from, the city.

The design of the school is to prepare youth for College or business. The number is limited to twenty, and they are composed of both sexes. The Instructor would prefer to have those pupils who are to remain with him a considerable length of time, about the age of eight or ten years when they commence, as he believes those ages the most favorable to the formation of correct, moral, physical and intellectual habits.

There are four terms in a year, each consisting of eleven weeks: but pupils are received at any time, and charged, proportionally, for the time they remain. They are entitled to a home, if they please to remain, during the whole year without any additional charge. The spring term will commence the 16th of March.

The terms are $50, a quarter, and payment will be expected in advance for at least one quarter. There are no additional charges, but all necessary items, such as board, tuition, washing, mending, fuel, lights, &c., are included in the usual charge.

The government of the school is moral suasion, rather than physical force. The Instructor, with a female assistant, devotes his whole attention to the school.

W. M. CORNELL, *Principal.*

REFERENCE.

Revs. Hubbard Winslow, Joseph S. Clarke, Amos A. Phelps, Boston.
Rev. John Codman, D. D., Dorchester.
Rev. R. S. Stearns, D. D., Braintree.
Revs. Peter Whitney, Wm. P. Lunt, Calvin Wolcot, and Ebenezer Woodward, M. D., Quincy.

The Quincy Patriot speaking of this school says,

'Every thing connected with this Seminary is under the most efficient organization, and conducted in the most pleasant and healthful manner. There are few places, if any, to which parents can send their children with better prospects of improvement in learning and etiquette, and with better security for their morals, than to this family school.'

The Boston Recorder says,

'We regard Mr Cornell's qualification to instruct the youthful mind as undoubted. We request attention to the advertisement of this school, from those parents who wish to place their children where they may enjoy the combined advantages of faithful, moral and intellectual instruction, and kind, parental supervision. We have confidence that they will not be disappointed in regard to the salutary influence exerted upon them by their instructor and his family.'

The American Traveller says,

'We have heretofore spoken in very favorable terms of this school, and we would still most cheerfully recommend it to the public as well worthy of their patronage.' m 7

ORTHOP

POETRY.

(From the Lady's Book for December.)

BREAD IN THE WILDERNESS.

BY MRS SIGOURNEY.

A voice amid the desert!
Not of him,
Who in rough garments clad, and locust-fed,
Cried to the sinful multitude, and claimed
Fruits of repentance, with the lifted scourge
Of terror and reproof. A milder guide,
With gentler tones, doth teach the listening throng.
Benignant pity moved him, as he saw
The shepherdless and poor. He knew to touch
The springs of every nature. The high love
Of Heaven, he humbled to the simplest child,
And in the guise of parable allured
The sluggish mind, to follow truth and life.
They whom the thunders of the Law had stunn'd,
Woke to the Gospel's melody, with tears,
And the glad Jewish mother, held her babe
High in her arms, that her young eye might greet
Jesus of Nazareth.
It was so still,
Tho' thousands cluster'd there, that not a sound
Brake the strong spell of eloquence, which held
The wilderness in chains; save, now and then,
As the gale freshen'd, came the murmur'd speech
Of distant billows, chafing with the shores
Of the Tiberian sea.
Day wore apace,
Noon hasted, and the lengthening shadows brought
The unexpected eve. They linger'd still,
Eyes fix'd, and lips apart:—the very breath
Constrain'd, lest some escaping sigh must break
The tide of knowledge sweeping o'er their souls,
Like a strange raptur'd dream. They heeded not
The spent sun, closing at the curtain'd west
His burning journey. What was *time* to them,
Who heard entranc'd the Eternal Word of Life?
But the weak flesh grew weary. Hunger came
Sharpening each feature, and to faintness drain'd
Life's vigorous fount. The holy Saviour felt
Compassion for them. His disciples press
Care-stricken to his side. 'Where shall we find
Bread, in this desert?'
Then, with lifted eyes
He bless'd, and brake, the slender store of food,
And fed the famish'd thousands. Wondering awe,
With renovated strength inspired their souls,
As gazing on the miracle, they mark'd
The gather'd fragments of their feast, and heard
Such heavenly words, as lip of mortal man
Had never utter'd.
Thou, whose pitying heart
Yearn'd o'er the countless miseries of those
Whom thou did'st die to save, touch thou our souls
With the same spirit of untiring love;
Divine Redeemer! may our fellow man,
Howe'er by rank or circumstance disjoin'd,
Be as a brother, in his hour of need.

Hartford, Conn.

(From the Democratic Review.)

THE FAIRY ISLE.

In the far-off South, where no rude breeze
E'er sweeps o'er the breast of the halcyon seas;
Where the airs breathe balm, and the heaven's smile
With a glorious radiance, a fairy isle
Lolls on the breast of the mother deep,
With a dimpled cheek like a babe asleep.

There forests, sloped from the silver flood,
To the sunlight lift their tall green-wood,
With bowers beneath, through whose tendrils gleams
The fitful light with its softened beams,
And embroiders around, with its golden sheen,
The velvet moss of the alleys green.
There beetling cliffs and mountains high
Their dark brows rear to the arching sky,
With winding grottoes that flash with gems
Richer than sparkle on diadems.

There the crystal waters gently chime
With a mellowed tone or a voice sublime—
The streamlet's murmur, the fountain's call,
And the bounding rush of the waterfall—
Till the echoes within their thousand caves
Laugh at the sound of the joyous waves.
The ocean ripples, with gentle flow,
Sweep o'er the sands like the drifted snow,
And ring with a chime of mimic bells,
Among shining pebbles and purple shells
That echo again their ocean tone,
As heart responds to a heart like its own.

But the richest treasures of earth and main
Have not been garnered up there in vain,
To deck for many an ocean mile
In tranquil beauty the fairy isle,
From the wrath of waves and the breath of storms,
For life is there in its rarest forms.
The speckled fish in their sportive play,
Throw up from the waves the silvery spray;
The sea-fowl winnow the waters o'er,
Or unfold their wings to the sun on shore.
From flowers that blush with a thousand dyes,
And blossoms gleaming like angel eyes,
'Mid the dewy leaves of the waving trees
That fragrance shed on the passing breeze,
In the calm of the twilight hour is heard
The warbling of many a forest bird,
That thrills the eve with its tones, and illumes
The dark green shades with its golden plumes.

From the mossy cliff, there ocean's daughters
Their green locks dress in the crystal waters;
And the mermen gambol, and pelt with pearls
And golden spangles, the naiad girls.
At eve, in the dance, at music's call,
On velvet alleys the footsteps fall
Of the fairy forms that in daylight sleep
In winding shell, or in cavern deep;
And some sail on wings of glorious light,
Through the soft and perfumed air of night,
While the carlike shell of the Fairy Queen,
Who reigns supreme o'er the lovely scene,
O'er the moonlit waters is seen to glide,
With her swanlets breasting the rippling tide.

THE BEACON.

The scene was more beautiful far to my eye,
Than if day in its pride had arrayed it;
The land-breeze blew mild, and the azure-arched sky
Look'd pure as the Spirit that made it.

The murmur rose soft as I silently gaz'd
On the shadowy waves' playful motion:
From the dim distant isle till the beacon-fire blaz'd
Like a star in the midst of the ocean.

No longer the joy of the sailor-boy's breast
Was heard in his wildly breathed numbers;
The sea-bird has flown to her wave-girdled nest,
The fisherman sunk to his slumbers.

I sigh'd as I look'd from the hills' gentle slope;
All hush'd was the billows' commotion:
And I thought that the beacon look'd lovely as hope
That star of life's tremulous ocean.

The time is long past, and the scene is afar,
Yet, when my head rests on its pillow,
Will memory sometimes rekindle the star
That blaz'd on the breast of the billow.

In life's closing hour, when the trembling soul flies,
And death stills the heart's last emotion,
Oh then may the seraph of mercy arise,
Like a star on eternity's ocean.

P. M. JAMES.

MISCELLANEOUS.

[From the North American Review—1816.]

BIOGRAPHY OF MICHAEL STIEFEL.

Sir,—In offering for your Journal the following piece of biography, I should assign to you some of the reasons which induced me to take up what may be considered a singular subject. A professor of Astronomy at Bologna, had made a prophecy that the world would come to an end on the 18th of July last; and this fanatical prediction being noised abroad, found many believers among the ignorant and credulous, in various countries of Europe, and gave rise to some extravagances. While this was a topic of conversation, I happened to be engaged in perusing some volumes of Luther's works, in which I found several passages relating to a similar extravagance, though carried to much greater lengths, of this Stiefel, who was celebrated among the early reformers for his zeal, and was also eminent for his skill in mathematics. Having taken some notes, and finding that Bayle had given a very imperfect account of him in his article Stiefelius; I was induced to compose the following sketch, founded on the mention made of him in different works. A case of similar fanaticism resembling this in several particulars, occurred a few years since in Hampshire county, Massachusetts.

Michael Stiefel, one of the first German reformers, was born at Esseling, in the year 1496. His education was of course catholic; and he seems early to have been entered in some religious house, for he was early a professed Augustine. It was his misfortune, however, to live in very troublesome times, and to have at once, talents which urged him to take an active part in them, and a temper which prevented him from behaving with the coolness and consistency they required. While he was still in the flower and fervor of his youth, the reformation which shook all Germany to its centre, first broke out, and he was not of a dis position or an age to look quietly on. How soon he began to engage in the controversy, or what was the progress of his opinions, is no longer to be ascertained; but his discipleship to Luther's doctrines was so prompt, that the editor of Weller's letter speaking of the early converts of the reformation adds, 'quorum quoque primus fuit Michael Stiffelius'—and it was so bold and decisive, that in 1522, he had been already called as an evangelical preacher to Mansfield. His talents were considerable, his learning probably still greater, and his zeal certainly beyond both; so that he was a man well calculated to make an impression in times of change and confusion, like those in which he lived. We accordingly find him early mentioned with great kindness and confidence by Luther; and what is still more remarkable, and not a little to the credit of Luther's character, which has sometimes been called in question in this respect, this kindness followed his friends after his confidence in them must have been lost. But, though he was calculated to make an impression, he was not calculated long to support it; and it is not therefore, surprising, that he soon left his people, and for a time his profession. When this change took place, is as uncertain as most of the other circumstances of his early life; but in 1527, he had already been a private teacher in the family of some Austrian Nobleman, whose name is not mentioned; and in 1528, he was again a preacher of the reformed doctrines, with a parish and a support at Lochau, which Luther thought very good, and where he married the widow of the Bishop of Lochau. This situation, however, he also abandoned, partly, perhaps from his natural fickleness, and partly from a desire of being nearer to Luther, whom he loved, and in the heat of the controversy, which he loved still more—and was settled again in Holzendorf, in the neighborhood of Wittemberg, the head-quarters of Luther and the reformation.

This, however, was a dangerous moment for a man even of a much firmer and cooler temper than Stiefel, to commence the difficult task of explaining the scriptures. The theologians, who before had known no more of the Bible than was to be found in their Breviaries and Psalters, now had the whole thrown open before them—and in a superstitious age, and among a rude people, where the belief in Alchemy and Astrology was general, the dark mysteries of the prophets and the revelations would naturally command all interest and faith. The true Anti-Christ was easily found by Luther and his friends to be the power of the Romish church, of whose approaching and fearful overthrow the visions of Patmos gave indications not to be mistaken, and the war with the Turks was no less obviously the tremendous one foreseen by Daniel wasting the earth, the close of which would be speedily followed by the final end of all things. These were the two chief points of biblical inquiry, upon which the learning and imagination of the times were wasted, and which carried captive the judgment and good sense of nearly all who ventured into the theological or political warfare of the reformation.

Stiefel's ardor could not be expected to grow indifferent on topics of such universal interest and such appalling importance as these. He had learnt enough from his correspondence and intercourse with Luther, and the early reformers to be fully persuaded, that the end of the world was, in the language of scripture, already at the door. He was, moreover, from genius and habit an adroit mathematician; and being, therefore, dissatisfied with conclusions so vague as those of his more cautious friends were, and thinking it, at any rate, not well in such critical times to bury the talents which had been committed to him, he began to inquire with more precision exactly when this time would come. Partly by a calculation of the squares of some numbers which he imagined he had found in the Scriptures; partly by the easy method of translating important words of the New Testament numerically, in which he has been followed with singular success by many more recent theologians, and partly by twenty other arguments, which an unbelieving age has suffered to be forgotten, he at last discovered, a short time only before the decisive moment, that the final end of all things would happen on Monday, 3d October, 1533, at 8 o'clock, A. M.

As soon as he had made this fearful discovery, he hastened to announce it to Luther, not doubting that he would receive it as a revelation, since he had so often and so decisively predicted the speedy destruction of the world, and, indeed, gone so far as to pray for it. The sturdy reformer, however, was not so easily satisfied with a mathematical exegesis of the Revelations, and took some pains to persuade his vehement disciple, that he was not so much of a critic or prophet as he imagined. Stiefel was at first grieved and then angry, and finally left him, telling him that the spirit of God had gone out of him, and calling him a Herod and a Pilate.

At Holzendorf, however, he found easier converts. His learning was sufficient in his village, and of his zeal and honesty, the e was no doubt any where. He had, therefore, the confidence of his people, and did not fail to persuade them. They received his awful annunciation as the last solemn warning of their spiritual friend and instructer; and bent before the coming judgment of heaven in simple faith and penitence. Indeed, their persuasi n was so perfect, that, in the tumult of their fears, they abandoned all secular occupations—left their families and their farms, and gave themselves up entirely to a suitable preparation for their approaching change. Doctrines like these, appealing to passions so deep and dangerous must at once succeed, or, at once fail. Unfortunately Stiefel succeeded. The report and influence of his preaching extended rapidly, and brought him hearers and converts from all the neighboring towns: a small tract, which he immediately published, containing his twenty-two articles, with an explanation and prooss, spread the infection still further, and in a very short time, the whole country about him was in commotion. It at last went so far, that the government became alarmed, and he was arrested and brought to Wittemberg, August 26, as a disturber of the peace. Here it would probably have gone hard with him, if justice had been left to take its natural course; but Luther, whose charity, though offended, had not been exhausted, interceded for him, and he was released on a promise that he would not again preach such distempered doctrines.

At first, he was faithful to his promise; but, as the decisive day approached, he began to feel that silence was a culpable dereliction of duty. He had, moreover, discovered that he was the seventh angel mentioned in the revelations; and after discussing the whole matter again with Luther, at Wittemberg, on the 28th September, he returned home, declaring that no power on earth should prevent him from blowing his trumpet.

On Friday, the last day of September, he, therefore, began his preaching again, with the double merit in the eyes of his hearers, of having already withstood one persecution and now braving another. On Saturday, the whole country was again assembled at Holzendorf, to listen to the final exhortations of their prophet to repentance, and confession, and communion. The whole of Sunday was occupied in hearing the confessions of the multitudes who resorted to him from all quarters to the distance of forty miles. Early the next morning, the congregation again assembled in the church, which was solemnly prepared for the occasion. Stiefel again ascended the pulpit in unhesitating confidence—explained for the last time, his doctrine, and, for the last time, convicted his opponents of their error and obstinacy. He divided the scripture generally into two parts, verbal and mathematical; and proceeded, in a regular discourse, to prove, what a few moments would decide, that this day had been distinctly pointed out in both parts as the day of final judgment. As the hour approached, his tone changed from argument to exhortation. He bade the people be of good cheer—administered the sacrament—and, when the final moment had arrived, cried out with a kind of prophetic confidence and exultation!—veniet! veniet!—and descended from the pulpit. He was answered amid the solemn silence that followed, by the broken sobs and cries of the multitude, who stood in dread expectation of the coming event. The hour, however, which had been so precisely designated, passed, and the prophecy was still not fulfilled. The people began to gather courage, and Stiefel began to be uneasy. At this critical moment, a thunder storm happened to come up, which he instantly announced as the precursor of the Judgment, since Christ had declared he should come in the clouds. The congregation were again thrown into their fears ond lamentations; but this, too, passed by. Still they remained in anxious expectation, till the hours grew wearisome from the abatement of their apprehensions, and their appetites importunate, from their long fasting. Some of those, who were the most bold and the most hungry, now ventured out of the church, and the rest soon followed; but as they had literally taken no thought for the morrow, from a sincere persuasion that the morrow would never come, they found themselves absolutely without means to satisfy their immediate appetite. In their rage and mortification, they were as unreasonable as they had just been in their fanatical confidence. They seized Stiefel and carried him to Wittemberg, where he was obliged publicly to confess his errors; but Luther's kindness did not yet forsake him; and, partly by his influence, and partly by the persuasions of the public authorities, the people of Holzendorf were induced to receive him quietly again, till he should be suitably placed elsewhere.

After this, the notices of him again became rare. In 1534 he received an appointment at Jena, on account of his talents in mathematics, but does not seem to have remained there long, for we soon find him preaching again at Halberstrahm, near Konigsberg. The famous controversy of Osiander, which Luther had predicted from his restless temper, excited Stiefel once more, and carried him so far, that he was obliged to leave this parish, and take one less considerable, but more quiet, at Pruch, where he lived in 1557. At last, to withdraw himself entirely from the theology of the times, which had for forty years ruined all his peace and enjoyment, he returned to Jena, 1559, where he taught, either as a professor or a private instructer, till about the time of his death, which happened April 17, 1567.

[From the Temperance Journal.]

UNION FOR THE SAKE OF THE UNION.

The above motto is adopted by one of the great political parties of the day. And we have no objection to the one or the other of the parties into which the community is separated, adopting it and carrying out the principle to secure any measure which they think connected, with the best interests of the nation. Many of the questions now before the public and in respect to which there are diversified, and in some instances, directly opposite sentiments, are certainly of great and enduring importance. We hope they will be fairly and fully discussed, and in the end wisely settled. But we are persuaded that there is no one which involves greater interests or more important consequences, than that of temperance. This spreads itself over the whole community, and connects itself with all the arrangements and sympathies of man. It associates itself with the highest officers of the state and nation, follows the senator and representative of the people into the hall of Legislation, places itself on the bench with the judges of the land, mixes itself in familiarity with the jury, accompanies the bride to the altar, domesticates itself in the family circle, goes down with those who do business upon the great deep, abides by the farmer in the field, the mechanic in his shop, the merchant in his counting room, the lawyer in his office, the physician in the chamber of sickness, the minister in his study and the pulpit; it takes hold of the arm of the aged, the hand of the child, and encompasses him that is full of strength. In these, and in all other relations and situations, it exercises a mighty and fearful influence, producing wisdom or folly, uprightness or injustice, happiness or misery, competency or poverty, benevolence or fraud, health or sickness, joyous age or early graves, sound principles or perversion of God's law, just as its claims upon the sentiment and practice are allowed or rejected. With intemperate habits, a community will finally run down, however favorable may be its advantages for wealth; personal security will be lost, however wise its laws; intellect be degraded, however numerous its literary institutions; its morals corrupt, however frequent its religious services. In our opinion, the leading subjects before the community, such as the national bank, the western lands, the tariff, great and important we are ready to admit, in themselves, yet when brought into competition with the question of temperance, dwindle into comparative insignificance.—If, then, great national considerations are to govern men, and minor interests to be given up for the general good, and sectional advantages for the benefit of the whole, there must be a new organization, men must break off and come out from their present party connection. Many of the questions in respect to which they now stand divided, though great, are limited, local, temporary. A subject of wider interests and higher claims demands their attention. The cause of temperance is of universal and individual interest, of present and permanent consideration; it reaches *man* in all his capacities and all his responsibilities. It is a subject connected with his temporal and eternal prospects, with the capacities of his body, his mind, his heart. It concerns man, as such, and the nation as a community whose legitimate object is to form man for the highest purposes, and secure to him the most elevated enjoyment. A union, then, for the sake of the Union, must be one which looks at interests of a general character, and which affects most deeply and lastingly individual and public prosperity. In such a union, temperance, if it be not the only interest which should be contemplated, will be one of the first. And such a union we are happy to know, is already springing into existence, not by any special efforts put forth by the friends of the cause, but through the moulding and fashioning operation of moral principle, which brings into one judgment those who are of the same mind. The leaven which has begun to work, will not cease to operate, till the whole temperance community are assimilated by it, and a union for the promotion of this sacred cause effected; which, by its well-directed and efficient operations, shall remove the great cause of individual suffering and national calamity, and the Union be saved.

THE NOBILITY OF LABOR.

With the sentiments already noticed, and with the structure of society which engenders them, the sentiment of contempt for labor and for poverty is inseparably connected. Where society is thus divided into classes by hereditary distinctions—one class created to possess, to enjoy, to govern, to be honored, and another class destined to obtain by toil a scanty subsistence, or in more fortunate instances a humble competency,—labor is of course dishonored. There those who are born to labor feel that their lot is degradation, they are made to feel it by all the arrangements of society. Human nature every where, and under all political institutions is prone enough to despise labor, and to honor as the favorites of fortune or of Providence those who have nothing to do; but in the state of society of which we are speaking, that propensity instead of being counteracted, as the author of our nature designed it should be, is pampered to a monstrous growth. Man was made for employment, made to provide for himself, and to enjoy what he has the more for its being the fruit of his industry; and that constitution of society only is in accordance with the constitution of individual man, in which each individual has scope for the exercise of his powers, and is stimulated to a wholesome activity. Society is not yet so constituted in the old world; though by successive changes it is continually approximating towards such a constitution. Meanwhile the old contempt for labor remains, acting and re-acting between the two great classes into which society is divided,—the mere consumers despising the producers, and the producers therefore despising themselves,—the unproductive consumers blessing themselves as the favorites of heaven, and the producers, on the other hand, envying the consumers and ever learning to hate them.

In our own country, different sorts of labor are of course held in different degrees of honor. Those employments which require high intellectual and moral qualifications, cannot but be regarded among us as more honorable than mere muscular drudgery: for it is naturally presumed that the man is furnished with those personal qualities which are necessary in his employment. Still, with us, no sort of honest labor is dishonorable. Our country has thousands of legislators and magistrates who cultivate their own acres with their own hands, and who think none the less of themselves on that account, and are none the less thought of by their fellow citizens. But under other systems, the different kinds of labor, instead of being more or less honorable, are only more or less dishonorable. Where the highest class is supposed to find its honor and its felicity in doing nothing, there the necessity of earning one's bread in order to eat it, is a dishonor, a mark of inferiority; and each particular kind of labor is higher or lower on the scale of respectability, not in proportion to the demand which it makes for a higher or lower order of qualifications, but in proportion as it brings men nearer to the level, and secures for them the patronage or the deference, of the unlaboring aristocracy. Even in the middle ages the man of science or of letters, the physician, the learned clerk, the skilful artizan, could command from peer and king something of the respect due to intellectual and personal superiority, but still the superiority of knowledge and of virtue, was as nothing before the greatness of hereditary wealth and power. As civilization advances, the aristocratic class becomes more educated, and seeks to ally itself more closely with the intellectual class. Thus the dignity of idleness is placed side by side with the dignity of intellectual power, till by degrees men begin to see the difference. And while idleness is thus insensibly losing its exclusive honors, industry itself begins to be delivered from its reproach; for knowledge is continually spreading wider and lower among the laboring classes; and political power is passing sometimes by gradual reform, and anon by the convulsive shock of revolution, from the few to the many. But ages must yet elapse before the effects of the old order of things shall be effaced from the manners and from the opinions and feelings of the whole people.

I have not forgotten that there are causes at work in our own country, to degrade the true nobility of labor. I have not forgotten the ambition of some to import the ideas and to ape the habits of European life. This however, though aided by the constant circulation of English 'tales of fashionable life,' and of other things in the same style, can have but little efficacy in counteracting the tendency of the great facts of our condition. The fact that here the cultivators of the soil are the lords of the soil, will stand in spite of Blackwood's Magazine and Bulwer's novels, and in spite of the endeavors of here and there a rich man to make himself unhappy by living in the state and pomp of aristocratic laziness. And so in spite of all such influences, the fact will stand, that here all political power is in the hands of those who live by industry; and that other fact that the few who *can* live without labor are too few and too scattered to constitute a class, and that of them not one in five is willing to live without some active and useful employment. Nor have I forgotten that, by a mournful anomaly in the political organization of some portions of our country—an anomaly contradictory of all the principles and tendencies of the American civilization—labor is, in those localities, dishonorable; and if I were compelled to believe that such an anomaly will be permanent upon the American soil, outliving or subduing the various influences with which it is at war, I never should have thought of speculating, but with shame, upon the probable character and functions of American literature. That anomaly must pass away; or all that brightens and adorns this land with the promise of a new era of freedom for mankind, must perish before it, and so iety itself must be constructed upon other principles than those which are now recognized as its foundation,—yes, upon principles more preposterous than monarchy, and more barbarous than feudalism. The American structure of society must predominate here to the exclusion of every hostile element, or its very foundation must be subverted. The soil of freedom must be cultivated by the hands of freemen, or the time will come when from each traditionary hill, and from each sacred battle field, the voices of the guardian genii, will be heard in tones of grief, 'Let us depart.' Where is the man, calling himself an American, who does not in his heart believe that this dark anomaly will pass away; and that the time will come, when no spot in our vast union shall be profaned by a fettered step, or by the stroke of an unwilling hand, but every where jocund labor shall look up to heaven in the conscious nobleness of perfect freedom.—*Biblical Repository.*

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